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A SERMON ON THANKSGIVING.

By Rev. J. W. Holt

(Preached before the North Carolina and Virginia Christian Conference, Nov. 24th, 1910.)

I will praise the name of God with a song, and will magnify Him with thanksgiving. Psalm LXIX, 30. Also Prov. III. 9:10.

The president of the United States designates a day, to be observed by the people, as a day of thanksgiving and praise to Almighty God for the blessings that have been enjoyed by us, and the government of the several states does the same.

A religious observance of the day is intimated by these proclamations. A Christian nation should not think of doing less to the Giver of all good. And why? Because we both desire and expect a continuation of His favors. It is not enough that we feel thankful to God, He wants us to tell Him so. There were ten lepers that were cleansed, but only one of them expressed his gratitude to the Master who had healed him. The ungrateful nine tenths seem to have been a surprise to the Master. Gratitude is a Christian virtue, and it always suggests, "do something nice," and yet, praise and thanksgiving are impossible as a virtuous act, except to one who recognizes good already received. To enter a praise and thanksgiving service without thinking and recognizing the good that God has done to us, is mere lip service and pretense. Think and thank, to be praiseworthy, must ever go together. They come from the same original, so the philologists tell us. God accepts or rejects our thanks, just as He accepts or rejects our thoughts. He accepts our gifts when they are offered from the first fruits which we have already received from Him. God gives before He askes us to give. He loves us before He asks us to love Him. He did for us before He asked us to do for Him. He is always ahead of us. Would we visit the sick? See Him healing all manner of diseases. Would we comfort the bereaved, see Him standing by the lifeless form of a young man, as He says to the sorrowing mother, "Weep not." God regords both our faith and our works, because either taken alone is dead so far as moral virtue is concerned.

If we truly honor God with our substance, He multiplies our store. No better guarantee for bountiful harvests than God's promise to reward a liberal contribution to His honor. God claims the first place in our thoughts and in our thanks. The first fruits honor Him. Indifference and inconsideration in these things is fearful to contemplate. A cup of cold water, given in true charity, will not lose its reward, because we know from experience the alleviation it brings to the thirsty. "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Penurious, envious, covetous, ungrateful hearts can never know the fullness of God's bounty to the soul, neither in this world nor in the next. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and yet it tendeth to poverty." How often in plenty do men forget, forsake, and deny God, while in poverty they are led to remember, seek and confess Him. See the prodigal son as he starts away from his father's house in affluence, indifferent as to final obligations to the paternal home. When he began to be in want he came to himself, and thought of his father's house and the good things there. The first thanksgiving in America was born of poverty and hardship after the ingathering of the first harvest in the Autumn of 1621, and for many years the Autumnal "feast of ingathering" was merely an occasional festival, as unexpected prosperity or unlooked for aid in adversity, moved our Pilgrim fathers to a special act of praise. It was not until our Revolutionary war that the feast became national, and after 1784 it was only occasionally observed, except in New England. Since 1863 the President of the United States has annually issued a Thanksgiving Proclamation.

Thanksgiving is the natural expression of an appreciated heart. David urges that the people give God thanks and forget not all his benefits. The Roman senate decreed a thanksgiving of ten days, when Caesar conquered Gaul. After the ingathering of the first harvest in a new world, Governor Bradford, the second governor of the Plymouth colony, (John Carver was the first governor) sent out four men to shoot wild fowl, that the infant colony "might after a more special manner rejoice together." This took place about a year after the landing of the Pilgrims on Plymouth Rock, perhaps, Nov. 1621, for the Mayflower with 102 pilgrims cast anchor off Cape Cod Nov. 21st, 1620. Their voyage had been about ten times as long as it now takes to cross the same ocean. Edward Winslow, who came over on the Mayflower, writes of the first Thanksgiving in the new world under date of December 11th, 1621, to one George Morton. Woud you hear a letter nearly three hundred years old? It is as follows: "You shall understand that in the little time that a few of us have been here, we have built seven dwelling houses and four for the use of the plantation, and have made preparation for divers others. We set the last Spring some twenty acres of Indian corn, and sowed some six acres of barley and peas, and, according to the manner of the Indians, we manured our ground with herring or rather shad, which we have in great abundance, and take with great ease at our doors. Our corn did prove well; and, God be praised, we had a good increase of Indian corn, and our barley indifferent good, but our peas not worth gathering, for we feared they were too late down. They came up very well

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and blossomed; but the sun parched them in blossom. Our harvest being gotten in, our governor sent four men on faroling, that so we might after a special manner rejoice together, after we had gathered the fruit of our labors. They four, in one day, killed as many fowl, as with a little help besides, served the company almost a week, at which time, amongst other recreations, we exercised our arms, many of the Indians coming amongst us, and among the rest their greatest king, Massasoit, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation, and bestowed on our governor, and on the captain and others. And although it is not always so plentiful, as it was at this time with us, yet, by the goodness of God, we are so far from want, that we wish you partakers of our plenty." Let us contrast or compare this first harvest with

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EDITORIAL.

I AM WITH YOU.

Lo, I am with you always, even unto the end of the world. Matt. 28; 20. (Goldeu text for Sunday Dec. 18).

The Savior had said to his disciples it was expedient for them that He go away. In this way only could the Comforter come,. Christ went that He might come back and abide forever more. In His blessed Spirit He is with us in the world, leading, guiding, directing, sustaining, comforting. In the flesh He was subject to the pains and pangs of death. This arch enemy of man might attack and subdue Him. But now he has triumphed over this enemy and is no longer subject to any power beneath the heavens. He is here forever because the last enemy has been vanquished and there is nothing to take Him away. He has conquered death and sin and hell. Henceforth He is independent and free of all powers of earth and flesh and blood.

There is no historical fact more thoroughly established than the resurrection of Jesus the Christ. By many infallible proofs the important even was established forever. This is the only instance of such a kind on record. By the power vested in another there are cases of bringing to life again from the dead: in the case of Christ alone is the power vested by which life came back to the body. Another did not pray nor speak, and bring him from the dead; He came, arose from the dead Himself, and soon thereafter announced that He had come forever.

There is no more comforting thought for those who live in Him than this: Christ with us. The conquering One has come to abide. In all good work, in all holy endeavor, in all trial, disappointment, which He passed through and conquered—He is with us, leading, directing, guiding that we, too, may conquer. In hoc signo vincimus.

REACHING AFTER.

Did you know that you can think of the littleness of man until you almost forget the largeness of God? Strive all we can in mind, heart, soul, and we do not then get hold of the goodness and the glory of God in all its fulness. Man is the highest being in physical, mental and mortal form we know; and so we find ourselves measuring the personality of the most high God by the same standard as that whereby we measure man. We see man in his meanness, and meagerness and come to identify their meager proportions with the power and personality of God himself.

Oh! my friend and brother, how we do err therein. God never hates, He loves; He is never cruel, He is kind; He never oppresses, He is benevolent; He never cramps and distorts, He liberates, magnifies, exalts; He neither curbs nor kills, He inspires and makes alive. We must measure God, conceive God, think of God, not from man's poor proportions, but from the immensity of the boundless sea, from the glory of the sun and starry heavens, from the majesty of the mountains, the boundless life of field and forest, the beauty of all the universe above, about, below. God is good and God is great. With what unmeasured love He loves us, who can grasp?

For the Love of God is broader
  Than the measures of man's mind,
And the heart of the Eternal
  Is most wonderfully kind.
  If our love were but more simple,
  We should take Him at His word,
And our lives would be all sunshine
  In the sweetness of our Lord.

SEIZING THE TIME.

"Carpe diem," Horace wrote it. Our tongue repeats it, seize the hour, make hay while the sun shines, take advantage of the opportunity. Failing of this is the curse of the slothful and indifferent. The sluggard and the indolent are simply blind and deaf to the power of the passing moment. The opportune time does not come to them. They neither seize the hour nor take advantage of the opportunity. The energetic and ambitious are not so. Privilege and pursuits press upon them. They see that an opportune time has arrived. And, forthwith, they proceed to take advantage of it. By using the most fitting times and seasons for proper functions and pursuits to men and women go forward, upward, onward.

In such light I was wondering if there were not Sun readers who were energetic and ambitious to improve themselves, their tastes, talents, and even their spiritual acumen while these days are passing and while these long nights linger? Is here not a most opportune time, an hour offered that is worth seizing and using to such great advantage?

We are on the very verge of the season when our Lord Christ made His advent into the world. And here on our table, is a book written in simplest, and yet in sublimest, love and language about that very Royal Personage. What a splendid season this is for reading the Word of God. The evenings are long. The fireside is cheery and comfortable. The day's work has not been too long nor too tiresome. How beautiful and blessed to spend an hour of the early night reading the Word of truth. Jesus the Christ in the central figure of this wonderful Book. He is its Hero. He is its moving spirit and its mighty inspiration. Now at this time of year when He left His heavenly home for a season, and took upon Himself flesh and form and dwelt among men, taking part in their trials, triumphs and transactions, now indeed of all the year is the time to read the Bible. Its beautiful pages contain words of love, life and inspiration. The soul feels better when it has reveled for an hour in its rich pasture. During this season of the Advent, seize the hour read some each night from the Word of God.

TO FATHERS.

You may be your child's ideal. Doubtless you are. It is possible to be his hero. You ought to be his companion and friend. You must be, if you fulfill parental obligations.

If ideal relationships are to exist, there must be uprightness in your living, consistency in your actions, absolute frankness in all your appeals and unquestionable fairness in all your dealings. Children are keen critics, and, as a rule, fair ones.

Nothing can take the place of personal contact. The expenditure of money, the gift of an education, the advantages of travel—none of these things can be offered as substitutes for what you must do and be yourself as a father.

Sin is more alluring, temptations are more insidious, pitfalls are more frequent and more perfectly concealed than when you were a boy. What fathers did for their children twenty-five years ago and more, must be multiplied many times today.

No rush of business, no weariness of body, no overtaxing of the mind, no absorption in the pursuit of fame or success, will stand as an excuse for not doing the best for your children.

Fortunes are lost in one night, fame perishes in a day, your child lives through eternity and challenges your best thought. There is only one who can help you reach this high ideal of fatherhood. Without Him the best will not be accomplished. Better trust and follow Him. His name is—Jesus.—J. Wilbur Chapman, D.D.

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—Our dear friend and venerable brother, Dr. D. H. Albright, Liberty, N. C., sends a most comforting and cheering letter with an order for McClenny's Life of O'Kelly and says "I would like so much to visit you, the College and Orphanage, but old age and affliction forbid. I hardly get off from home any more. Have lost all my former energy." Dr. Albright is a true soldier of the Cross, loyal and faithful in all good works. May God bless him.

Without Faith.—The papers told last week of a wealthy widow in West Virginia who, because she had no faith in banks, kept her money at home, sewed up in old clothes, old quilts, old sofas. She had lands on which were oil wells from which she enjoyed large royalties. But she prized her money more than her life and kept large sums always in her home. On December 2 she was found dead in her home, and the house pillaged. Just over the tomb stone of that poor soul should be written, "She had no faith in her fellow-man." It is a pity, as well as a danger, to go through this world without faith. And it is surprising that, with as many good and convenient banks as we have, many will endanger their own lives by carrying about them, or keeping in their homes large sums of money. Don't put a price on your own head and safety.

Our Country.—Whenever the totals of of our possessions, or our prospects in the United States, are put together we are amazed at the magnitude thereof. In largeness and in achievement along any and all lines we are a constant revelation to ourselves, and to other peoples as well. When the totals are given out on our mineral resources and products we and all mankind immediately decide that ours is a mining country. When our factory figures are summed up everybody declares that this first of all is a manufacturing country. When the totals of our merchandise are footed up the whole world calls us a trading people. And now that the figures are published for 1910 be it known henceforth that ours is distinctively an agricultural people, and as such we will be to the end of time. "Nothing short of omniscience," begins the report of the Secretary of Agriculture Wilson, "can grasp the value of the farm products of this nation which reaches eight billion, nine hundred and twenty-six million dollars and at no time in history has any country beside produced, in any one year, such valuations on its farms. Since 1899, the valuation of farm products has almost doubled, the total valuation for the twelve years being seventy nine billions of dollars. Our corn crop alone, the largest and most valuable of all crops, amounted to the wholly inconceivable sum of more than three billion bushels. Reckoning the worth at one and a half billion dollars (fifty cents perbushel) this would be a sum sufficient to cancel the public debt of the United States, buy all the gold and silver mined in all the world last year, and still have a snug sum in the farmers' pockets.

Such figures, incomprehensible to the mind, serve to show what a great country this is in which our lots have been cast, the greatest and most marvelous ever known; a fact which should cause every heart to swell with mingled emotions of patriotism and gratitude. If we ever bear in mind that Jehovah is our God and that from Him cometh all our help, and live up to that remembrance, we shall continue to be a happy and prosperous people.

Our Growth.

To even try to conceive or realize the multitudes of people now in the United States is a task that appeals. By the census we now number in population 93,402,151. This is an increase of 13,977,691 in the last decade. Counting the inhabitants of the Philippines, our belonging in Guam and in the Canal Zone we have a total population of 101,100,000. Here is a problem we are to work out. Never before, in the world's history, or on the earth's surface, were so many people, under one government, called upon to be self-governing. Here are more than a hundred million people of every tongue, taste, disposition, inclination and religion called upon to govern themselves, and work out their own salvation, politically and economically, and as a government, maintain themselves against enemies within and foes without. Volumes may be written on it, and our politicians and statesmen may tell of this and that plan, law or schedule; but it comes to this: We shall maintain our own as a nation, and grow in greatness and in security only and on condition that we make the great Jehovah our God and keep His commandments and His statutes to obey them. The God of our fathers alone can solve for us the problem of government that confronts us.

More Drinking.—Our nation increases in strong drink also. By figures now given out this nation consumed, during the fiscal year ending June 30, 1910, 193,000,000 gallons of distilled spirits, this being an excess of 63,000,000 gallons over the previous year's consumption. In addition it consumed 62,485,117 barrels of fermented beverages, which is 3,000,000 barrels more than was drunk in 1909. Those figures are stunning, awful, deplorable. Now, there are many saying, and many more will say, that all the talk of prohibition and all our prohibition laws do not prohibit, but increase the demand for drink.

Such a conclusion is too quick and hardly justified in fact. What would the people have consumed in drink but for the prohibition and local option agitation and statutes? There have been no prohibitory statutes touching the consumption of dozens and scores of other commodities whose increase above that of drink has been simply enormous. For instance, there has been no prohibitory enactments against cigars; the increase of those smoked in the past year, over that of the previous year was 160,000,000. Or again, and still worse, and likewise deplorable, the increase in cigarettes smoked during the year was a solid billion. The increase in well-nigh every so-called luxury and indulgence has been likewise enormous. Population itself has increased; but as a nation grows in productiveness, it increases likewise in leisure, indulgence and consumption along all lines. Unless the tendencies to drink and dissipation are fought and withstood vigorously, any and every rich nation rushes to its ruin. Witness Babylon, Greece, Rome.

NOTES AND PERSONALS.

—The Baptist Orphanage at Thomasville, N. C., has cared for nearly 400 children this year and is out of debt. The Superintendent now urges the erection of three additional dormitories and a church.

—The Baptists of North Carolina are moving to raise $150,000 for their woman's college, Meredith, at Raleigh, and the papers say raised $30,000 of the amount in 20 minutes at their Convention last week.

—Marion Lawrence, Secretary of the International Sunday School Association, and the great Sunday-school worker of Chicago, sends out announcement that the "Outlook for the Thirtieth International Sunday School Convention at San Francisco, June 20-27, 1911 is exceedingly bright and encouraging. Low railroad rates are definitely promised. We must bring ten thousand people and make this convention the best yet. We can do it with God's help. Pray for it; work for it."

—It must be a source of pardonable pride to Bro. W. E. McClenny, the author, as it is a source of gratitude to the Sun's editor for the small part he played in bringing out the Life of Rev. James O'Kelly, to read words of appreciation like the following from one of our most faithful, loyal and intelligent sisters, Mrs. M. F. Cook, News Ferry, Va., who will pardon, we trust, the printing here of what was intended by her as a personal line, "I have enjoyed sitting by a good warm fire, these two or three cold, snowy days, reading the book (Life of O'Kelly). I think it is simply fine. Mr. McClenny has certainly portrayed, in a very interesting manner, the life and character of a man who, like Moses, was born of God to be a leader of his people. It makes me glad that I am a member of the Christian Church."

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the crops of 1910. Our government reports, just issued, estimate our corn crop this year at 3,121,000,000 bushels. Our wheat crop 691,000,000 bushels. Oats 1,007,000,000 bushels. Barley 150,000,000 bushels. Total value of all our agricultural crops $9,500,000,000. Think of the 102 pilgrims, reduced by death nearly one-half within one year, as compared with our present population of about ninety millions.

Another writer says: "This thanksgiving continued about one week. Chief Massasoit with about ninety of his men attended, and brought in five deer and gave them to Gov. Wm. Bradford and Capt. Standish. For many years the Autumnal "feast of ingathering" was a kind of Harvest Home festival. It was not until the Revolutionary war that the feast became national."

Among the Jews there were yearly sacrifices for all the family. 1 Sam. 20:6. Family reunions, birthdays and annual gatherings have been observed from the remotest ages. The Jewish passover was a great annual feast of the Jews, observed in commemoration of their deliverance from death when the first born was slain in every Egyptian home. The feast of Tabernacles was another annual celebration, commemorative of their sojourn in the wilderness in tents. The Lord's Supper is a sacrament to be observed as a church ordinance. It was instituted by our Lord Jesus Christ, to be held in remembrance of his sufferings and death.

The first national Thanksgiving Proclamation was issued by George Washington in Jan. 1795. It is as follows:

Proclamation.

"When we review the calamities which afflict so many other nations, the present condition of the United States affords much matter of consolation and satisfaction. Our exemption hitherto from foreign war, an increasing prospect of the continuance of that exemption, the great degree of internal tranquillity we have enjoyed, the recent confirmation of that tranquillity by the suppression of an insurrection which so wantonly threatened it, the happy course of public affairs in general, the unexampled prosperity of all classes of our citizens, are circumstances which peculiarly mark our situation with indications of the divine beneficence toward us. In such a state of things, it is in an especial manner our duty, as a people, with devout reverence and affectionate gratitude, to acknowledge our many and great obligations to Almighty God, and to implore Him to continue and confirm the blessings we experienced.

Deeply penetrated with this sentiment, I George Washington, President of the United States, do recommend to all religious societies and denominations, and to all persons whomsoever, within the United States, to set apart and observe Thursday the 19th day of February next, as a day of public thanksgiving and prayer, and on that day to meet together and render sincere and hearty thanks to the Great Ruler of nations for the manifold and signal mercies which distinguish our lot as a nation; particularly for the possession of constitutions of government which write, and by their union, establish liberty with order; for the preservation of our peace, foreign and domestic; for the reasonable control which has been given to a spirit of disorder in the suppression of the late insurrection, and generally for the prosperous condition of our affairs, public and private, and at the same time, humbly and fervently, beseech the kind Author of these blessings graciously to prolong them to us; to imprint on our hearts a deep and solemn sense of our obligations to Him for them; to teach us rightly to estimate their immense value; to preserve us from the arrogance of prosperity, and from hazarding the advantage we enjoy by delusive pursuits, to dispose us to merit the continuance of His favors by not abusing them, by our gratitude for them, and by a corresponding conduct, as citizens and as men, to render this country more and more a safe and propitious asylum for the unfortunate of other countries; to extend among us true and useful knowledge; to diffuse and establish habits of sobriety, order, morality and piety, and, finally, to impart all the blessings we possess or ask for ourselves to the whole family of mankind. In testimony wherof, I have caused the seal of the United States of America to be affixed to these presents, and signed the same with my hand.

Done at the city of Philadelphia the first day of January 1795.

George Washington.

By the President

Edm. Randolph."

Since 1863 the Pesident of the United States has issued annually a Thanksgiving proclamation, and the governors of the severl states have done the same.

The mind that sees the purposes of the Almighty, accepts whatever results from the operation of His laws as right. An invariable law may cause those who fall to get hurt, but that same law is necessary to our lives, and we should thank God that it holds good always. Much that troubles us in life turns out for our good, and the hindrances that we encounter often prove to be God's hand shielding us from some fatal blunder. Good luck," which many prize so highly, may be only prosperity too easily won. We should be thankful for what we have received and also for what we have been spared. No great famine or pestilence has afflicted us, for this we should render most devout thanks. A fuller appreciation of the things we are used to, is appropriate and consistent, and should be sought by us. If we feel thankful let us say so. Gratitude is the memory of the heart, that keeps fresh and sweet life's good things. Gratitude always says do something nice. Thanksgiving without thanksliving is an abomination in the sight of God, and fails to bring the heart any nearer to Him. A heart or a life overflowing with a sense of gratitude to God is always ready to exclaim, "Thanks be unto God for His unspeakable gift." We should not ask for more than we are willing to render thanks for. There is a legend which says "Two angels, each armed with a basket, were once sent to earth, one to gather the people's prayers, the other to gather their thanks. The one that sought for prayers returned with his basket overflowing, the other with almost no praise in his basket."

We can find grounds for thanksgiving by making a historical contrast.

Henry the Eighth, king of England, was upbraided for wanton extravagance in having a bed-tick stuffed with feathers. Such beds are common now. Sawmills enabled the people to have wooden floors instead of earth or stone about the year 1666.

Anthracite coal came into use about 1770. Coal gas was used for lighting purposes in 1792. Electric lights came into use in 1874. Heating stoves were invented by Benj. Franklin 1745. Cotton goods—muslins and calico not used before the eighteenth century.

The common dress of men was made of leather. Glass mirrors came into use in England 1673. Matches were invented 1658. Pianos in 1717. Coffee came into general use 1641. Tea in 1666. Potatoes were not common before 1754. Sewing machines were invented 1849. Newspapers published first 1663. Medicine for the treatment of the sick instead of "starve 'em and bleed 'em," not much used befor the time of some now living. Production per acre in the 17th century was less than 7 bushels per acre.

A majority of the occupations, now followed by men and women, were unknown two centuries ago. Inventions have given to each person a help equal to one half-dozen servants. Think of the condition of our ancestors, at their first thanksgiving in 1621, and of our condition in 1910, and let us most heartily thank God today. To kindle a sense of thankfulness we have only to think.

A father was glad to see the enjoyment of his family upon their return from a summer vacation, as they admired the new furniture and other things he had placed in the parlor and other rooms of the home during their absence, but it was his three year old little girl that climbed up into his lap and planted a kiss upon his cheek, as she said, "Papa you was real good, wasn't you?" She was the only one that said so; and it went straight home to his heart. He could not help pressing her to his bosom as he said "bless her little heart."

Let us tell God how thankful we are today, and I think He will fill us with His goodness, and our lives shall prove to be blessings in the world. Why not observe thanksgiving amongst neighbors in every community, and in every church annually? It might be made very helpful in our social and Christian life. Have our friends given us no occasion for thanksgiving to them? Have we rendered thanksgiving joyously, religiously, helpfully toward God and all mankind.

THE INSTITUTIONAL HISTORY OF THE CHRISTIAN CHURCH.

In Seven Chapters.

By W. E. McClenny, Ph. B., Suffolk, Va.

Chapter I.—Publications.

For a great many years after the birth of the Christian Church in the South there was no thought of a general publication fund. There was no publication report in 1910 at the Eastern Virginia Christian Conference. It was the same way in the North and West. As in other matters the fathers seemed to fear organization, therefore the only mention of publications that we have met with in reading the old minutes of the different conferences was the printing of the minutes as early as 1821, and the Eastern Virginia Conference had a circular letter published in The Christian Herald, which was in circulation at that time in the South, (1820. About that time most of the conferences had commenced to publish their minutes, and in 1822 the Eastern Virginia Conference published a Constitution.

Before this time, however, individuals had written and published books and pamphlets at their own expense. The first author of the denomination was Rev. James O'Kelly. His first book was The Author's Apology for Protesting Against The Methodist Episcapal Goverment. Later came his Vindication of An Apology, then followed Divine Oracles Consulted; Christicola; Church Government; The ChristianChurch. Annotation on His book of Discipline; Letters from Heaven Consuled; Tract on Baptism; A tract on Slavery which was republished about 1838, Hymns and Spiritual Songs Designed for the use of Christians, and The Prospect before Us by Way of An Address. Rev. Rice Haggard published a book or tract in 1804 on Union of All The Followers of Christ in One Church. Rev. Benjamine Rainey published Episcopacy Unmasked, and in 1809 issued with Rev. Daniel Stringer a pamphlet in Vindication of the Christian Doctrine. Rev. John pepper published A Key to the Mystery of Iniquity, and in 1806 Rev. Peter Culpepper published A Key tothe Mystery of Godliness, or an Answer to Mr. John West's Key to the Mystery of Iniquity, to which is added some remarks on an impartial view in behalf of the Christian Church below. In 1808 Rev. Johnathan Foster published a pamphlet A Scriptural Description of the True Christian Church. Rev. William Guirey wrote and published The History of The Episcopacy. This was in four parts and began at its rise and followed it up to that date.

As early as 1808 or 9 The Herald of Gospel Liberty was being read by the Southern Christians. Very early Rev. Mills Barrett published a Christian Hymn-Book, and in 1828 the second edition of this came from the press. In 1815 Rev. Joseph Thomas published Pilgrims Hymn Book, and his Autobiography in 1817. In 1830 the North Carolina and Virginia Conference brought out a reprint of Rev. James O'Kelly's Apology, and as early as 1830 the same Conference had a committee on publications. This committee work finally resulted in the establishment of The Christian Sun, which we will now notice.

The enterprise was first discussed by the conference in session at Kedar (now Mt. Auburn, Warren County, North Carolina) in 1830. This conference proposed to begin the publication of a church newspaper to be known as The Christian Intelligencer, and moved that the treasurer "be and is hereby authorized to pay out of the treasury if there be sufficient surplus, fifty dollars to the support of the said paper, and that Brethren Elijah Lewelling, Thomas Reeves, Daniel W. Kerr and John P. Lemay, be and that they are hereby appointed an editorial committee to conduct the publishing of the same. Here the matter slept until May 1842--nine years later- at a called session of the North Carolina and Virginia Christian Conference at Union, Orange (now Alamance) county North Carolina; a session called especially to consider the establishment of a church paper. Here a motion prevailed "that a monthly periodical newspaper be established amongst us to be denominated **The Christian Sun.**" Motions also prevailed to appoint twelve men as Southern Publishing Committee, who should select an editor, and arrange for the publication of the paper at once and to make **The Christian Sun** auxiliary to **The Christian Palladium.**

Feburary 17 1844 the January number of **The Christian Sun** came out with Elder D. W. Kerr, Junto, North Carolina, as editor and Dennis Heartt, Hillsboro, North Carolina, as publisher. The Eastern Virginia Christian Conference in session at Antioch, Isle of Wight Co., Virginia on August 2nd, 1844 endorsed **The Chistian Sun** as worthy of the patronage of the brethren. Elder Kerr edited the paper until his death. In 1847 it was transferred to the Southern Christian Association, being published at that time at Pittsboro, North Carolina, by Major Alexander Dismarks. After Kerr's death it was edited by Rev. Henry B. Hayes, and published in Raleigh, North Carolina. Later Rev. William B. Wellons became editor and moved it to Suffolk, Virginia, where in 1858 it had 1500 subscribers. At Dr. Wellons' death Rev. J. T. Whitley became the editor, he being followed by Rev. J. Pressley Barrett who was followed by Rev. W. T. Walker, who was followed by his predecessor, Rev. J. Pressley Barrett who moved the paper to Raleigh, North Carolina. He was followed by Rev. W. G. Clements, and D. J. Mood, who were followed by Dr. E. L. Moffitt, and Rev. M. L. Hurley as traveling manager, next it was published by Dr. J. O. Atkinson, with Prof. W. P. Lawrence as business manager, and later by Dr. J. O. Atkinson alone. Some years back it was moved to Elon College, North Carolina, and has been published since at Elon College, then at Burlington, now at Greensboro, but the editorial office has remained at Elon College.

During all these years with the exception of a part of the time during the Civil War **The Christian Sun** has been going regularly to the homes of the Christians in the South, and has become the common standard of the denomination in the South.

Rev. Jesse K. Cole published **Prinsiples of Christian Union** in 1842, and Rev. L. C. Madison began to publish **Zion Light,** a small newspaper in 1845., At that time the publishing committees of the different conferences were becoming more active. In 1847 th publishing interests of the Christians in the South were taken over by The Southern Christian Association, and this body turned the same over to The Southern General Christian Convention in 1858, and that year plans were laid for a book concern.

Continued on page 12.

AMONG THE CHURCHES.

Nansemond Notes.

Oakland church has recently been greatly improved, under the auspices of the Ladies Aid Society. The church building has been painted both outside and inside, and the walls beautifully papered, and a new carpet is now being put down. These improvements will cost, when completed, nearly $250. The Aid Society has done splendid work since its organization, and is to be congratulated upon such splendid success.

Last Saturday was the first quarterly conference of the new Conference yar, at Liberty Spring. The attendance was good, and the work for the year was organized and outlined, in a very satisfactory manner. The Thanksgiving Offering for the Orphanage. on Sunday, was nearly $16.00. The Sunday-school, in this church, now has enrolment of 150. This, I think, is larger than at any previous time in the history of the church. The Sunday school will have a Christmas entertainment and treat for the children.

There seems to be a large increase in the enrolment of the Sunday schools in the Eastern Virginia Conference, since the Sunday School Convention. The reports to Conference show an increase of nearly 700. This is very gratifying. But I am inclined to think there was a little "tax-dodging" in the reports to the Convention. It costs five cents a member to report to the Convention; while the report to Conference does not carry an assessment for the Sunday schools. It is essential to have church and Sunday school rolls revised and pruned, occasionally. CROUCH.

But my own observation is, that this revision is usually asked for, in connection with the raising of assessments. It is a first cousin to "tax-dodging," in many cases.

I. W. Johnson.

December 7, 1910.

Greensboro.

The new pastor of Walker Avenue church, Rev. L. E. Smith, has made a splendid impression upon our membership and upon the people of Greensboro identified with or interested in our work here. He filled his pulpit for the first time on the last Sunday of November, and despite inclemenet weather he has had good congregations at all services since his coming. The church feels that it has cause for congratulation and reason for gratitude that this splendid young preacher and wholly consecrated young man is to be our leader. Our work has taken on new life and the members feel strengthened and encouraged since he has taken up the reins.

Although the church labored under a number of difficulties during the past year, it has been one of the best—perhaps the very best year from a financial standpoint—that it has had in its existence. The amount of money raised for all purpose was in excess of any previous year and more was contributed than was needed for expenses of the church and Conference assessments.

Bro. H. V. Simpson has again been re-elected superintendent of the Sunday school, with Charles A. Hines as his assistant and J. W. McLennan as secretary and treasurer. Brother Simpson is one of the most successful and faithful superintendents I have ever seen. During the two years he has served the school h has not been absent but one or two Sundays and then it was for reasons he could not prevent. He is always on hand before the Sunday school hour and a tardy mark has never been entered against him. Bro. S. A. Caviness was re-elected church treasurer and chairman of the finance committee.

The mission committee has begun its every-member canvass. Last year the church made a special contribution of $50 to foreign missions in addition to the Conference assessment; this year we purpose making it $100.

Plans are being made for an anniversary meeting here in January next of the great Laymen's convention last winter. This will be on the night of the 12th, continuing through the day and evening of the 13th. Among the speakers will be Rev. T. E. White, our returned missionary, who will talk of the work in Porto Rico.

A Sunday school institute was held at Grace M. P. church this week under the auspices of the International Sunday School Association. Those in charge of the meeting were Dr. Franklin McElfresh, superintendent of teacher training, and Mr. Hugh Cork, both of the International Association, and State Secretary J. Van Carter. This is the first of a series of institutes of the kind to be held in the state.

Chas A. Hines.

Greensboro, December 9th.

Wakefield Va.

Sunday evening Nov 6th . The writer left Wakefield, went to Norfolk, Va. spent the night with J. B. Jones, his uncle. Monday morning he boarded the steamer for Cape Charles, thence over the N. Y. P. & N. to Phil. The day was beautiful, and since he had left a peanut country, his attention was attracted to other crops; seemingly as plentiful as peanuts; sweet potatoes and corn, potatoes and corn from Cape Charles to Dover, Delaware. He reached Philadelphia about 6 o'clock Monday evening, and stood in the depot near the gate for his train to Conshohocken, Pa. Stood near the gate, because every body semed to be going some-where and all in double hurry. Reached Conshohocken about seven o'clock and met our dear brother S. L. Baugher, at the station, and soon we were in his comfortable home where we enjoyed a most sumptuous supper. A few friends had gathered to meet with the writer and to give him a cordial welcome to that community. After supper we went a cross the street to the Gulf Christian Church and began our ten days' protracted service. The congregation was fine from the first and increased every night during the service. The writer felt free, and God lead his mind, so that preaching was easy and delightful. God gave us the victory, and many felt the power of the Holy Spirit. The Gulf Christian Church is a historical place, and many noble men and preachers have visited and preached in that old edifice Brother Baugher, has been paster of the church for six and a half years. He is a fine man, a good preacher, and one of of the most loyal ministers of our denomination. He is popular among his people and is esteemed by the Pa. and N. J. conference as one of the best men in that part of God's vineyard. The brother preached the funeral of an old brother of the church while the writer was there, and the discourse was logical, Bibical and homilectical. The writer could but think while the brother was preaching, how the Christian people of the Gulf Church were blessed in having a preacher like Brother Baugher. While the writer was in our brother's home, he and his good wife did every thing they could to make the visit pleasant. We visited Norristown, Phila. and Camden, N. J. While in Camden, we called to see our brother N. B. Clements, and his good family, who had recently moved from Wakefield, Va. We found them most pleasantly fixed, and we had a most delightful visit with them. The writer was in many of the homes of the Gulf Christian church members. and found them a fine, loyal people. We shall remember with great pleasure our dear brother John Harbison, and his family. This brother and his whole house came into the church during the meeting. He was indeed kind and thoughtful of the preacher. God will bless this brother in many ways.

The writer shall ever remember the visit to the Gulf Christian Church as a trip of his life, and he wishes to thank brother

Baugher and hiss good people for their kindness to him while in their midst. The future can only tell what brother Baugher, their noble pastor, will accomplish.

The writer reached home the evening of 19th and found all well and happy. Our work here is moving on very well, and we are looking for our third year here to be the best of any. During the visit to Pa. Rev. J. T. Kitchen, of Windsor, Va. preached at our appointments, and we hear good reports from all three sermons. Brother Kitchen is a man we hold in high esteem and is young and active for a man of his age.

Any of the pastorless churches would do well to have the good brother as their pastor. We shall be glad to have him with us again.

C. C. Jones.

SUFFOLK LETTER.

Suffolk is in the midst of a third Local option Campaign. In 1906 the wets won by eleven. In 1908 the drys won by two hundred and fifty seven. The fight is on again for December 19th and we hope the drys will win.

The only person who has put this whole matter in a nut shell was Governor Z. B. Vance in 1882. While making a speech, in that year in N. C. ,an auditor questioned the Governor, while on the platform, where he stood on the Probition question. Vance paused and the great audience was in a bushed silence. Then he said: "My judgment is with you, but my stomach is against you." That answer was complete. It told the position of the majority of men at that time and of many men at this time.

The question turns upon the ruling power in the voter. If judgment rule, drys win; if the stomach rule, the wets win. This becomes a grave question, whether the lower or higher function shall rule this country. It is not to the cerdit of man, much less of Christians, to be controlled by appetite. That is the surrender of all the higher and finer instincts of man. His reason is one of God's gifts for self-preservation and self-control. These temperance campaigns are educational in their effects upon the community. If the question fail in its present form the campaign will have enlightened and established a few more persons on the subject of temperance.

It is surprising to watch the attitude of men toward this subject. Some are out spoken for the saloon, that appear to be too sane and too good to take such a position. You can not see how they reach such conclusions and occupy such-tions. Others tryto straddle, as the politician would say. They say "Yes," to wet and dry, though at heart on one side. Still others are pronounced in their position and sometimes harsh in their condemnation of the other side. It is better when one's life places him where he belongs and no question is necessary to locate him on a great moral issue. It is sad when men discuss on the street whether a church member is **for** or **against** the saloon. Membership in any Church ought to mean that the man is opposed to the saloon. Mohammedanism, even, is on the side of total abstinence from all intoxicants; Christianity ought not to be behind Mohammedanism on the temperance question. Experience proves that the armies of the world stand camp life, marching, and battle better when they are total abstainers. The army of the Lord should lead all the armies of the world in temperance.

Congressman Richard Pearson Hobson spoke in the armory here last night for nearly two hours to a large audience on Temperance from a scientific standpoint. It was decidedly the greatest temperance address I have ever heard. Facts, figures, history, incidents, were woven into a web of convincing conclusions that was absolutely irrefutable. The address was a quiet, deliberate examination of world-evidence from government investigations and experiments made so simple that all could understand the destructive and degenerating effects of alcohol. His reference to his own examination of the subject contains a lesson for young men. He said when the question of putting prohibition into the Constitution of Alabama was a state issue, some of his friends advised him to neutrality, and others to go against the measure to save his political head. He replied that he would examine the question or investigate for himself and then decide where he would stand. That examination produced this speech and put him on the side of temperance as a state issue. This adherance to honest conviction makes him a valuable man and citizen. Man hood is the greatest asset of the nation. Solon said "Neutrality in disturbed condition of the State indicates either indifference to the public well-being or a most sordid selfishness." Young men may well ponder such a statement as this, and apply the great principle herein stated. Everyman, and especially every Christian man should line up on all great questions in the interest of the public and righteousness.

W. W. Staley.

NORFOLK LETTER.

Mr. Jno. Lutes, father of Mrs. Hanson whom I reported as coming to spend some time with his daughter here, was taken quite ill, in about a week, and for a week past has been in a very critical condition. He is 81 years old and his vitality seems to be slowly but surely slipping away. A son and daughter, Mr. Fred Lutes and Mrs. Sarah Keese, of Gilman, Iowa, arrived yesterday morning and with the other members of the family are anxiously and tenderly watching and caring for him.

Bro. T. A. Twiddy continues critically ill at his home on 35th street. Present arrangements are that he will some time today go to a hospital, a surgical operation may be a necessity.

Prof. S. M. Smith of the Third church conducted services yesterday morning at the Lutheran church on Freemason street.

The Sunday-school at the Temple is preparing rather an elaborate program for their Christmas entertainment. The Third church school will vary from the usual style entertainment somewhat, but hope to have an interesting one.

Did you hear about that special $2000 for the building fund for the Ponce church? You didn't? Well, it's a fact and plans are being arranged for and work is to begin soon. The A. C. C. asked that the Birthday offering plan be continued. I am afraid that you and your school will feel badly when you realize that a church has been built and you did not help. Will you not take the matter up before it is too late? If you want to help, write me.

J. W. Manning.

A Personal Word.

To The Editor Of The Christian Sun.

I wish to say through the columns of your paper that I regret very much to lose my dear friend, Dr. W. S. Long, who has recently moved from our midst to Chapel Hill N. C.

The first notice I had of him was at old Cane Creek Factory in the extreme south part of Alamance County. He was then a school boy from Graham, and at that time delivered an address at a school exhibition. I was then a young man, and have been interested in his labors ever since.

To my mind, Dr. Long has done more for the cause of Christianity and education in Alamance County than any other man. I have been greatly helped by his gospel messages, and doubtless many others could testify to the same. I pray that many years may yet be added to his useful life.

Edw Teague,

Burlington, N. C.

—We regret to learn that our good brother, Rev. T. W. Strowd, is quite feeble and under the advice of his physician has gone to Norfolk, for treatment of a specialist there. We hope for Bro. Strowd's speedy recovery. He left for Norfolk Dec. 13.

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

RUTS OR ROUTES—WHICH?

It is so easy to go in the ruts that many careless drivers never go any other way. Rut drivers are the farmers who take all day to go to a town five miles away; the doctors who laugh at hospitals and hook worm and pellagra and use the remedies suggested in the College lecture rooms a half century ago; the preachers who present the faith once delivered to the saints with the outlook of the saints on life, without any reference to modern conditions, who draw their illustrations from printed books rather than from life, who looks with suspicion upon if they do not openly condemn, every new movement in the church; the Sunday-school teachers and superintendents who despise anything that has the smack of modernity and up-to-dateness about it; the men and women in every walk in life who have their backs to the future, their eyes riveted on the past, veritable brakes they are on the wheels of progress. So prone are the thoughtless, imitative masses to get into the ruts that they dislike the ocean with all its majestic power because it can't have ruts in it.

Ruts always lead to the same place; routes do not. Ruts become second-nature, automatic, require no exercise of thought or judgment; routes exact constant exercise of thought, discrimination, judicial ability and lead to other than the usual results. Ruts are easy; routes are hard. Therefore, the conservative, non-progressive workers, the plodders, the muck-rakers, the wood-choppers and water-drawers, in every line of activity fall into ruts; but the man who makes a route for himself, keep your eye on that man. He will make mistakes, but he will redeem himself and come out on top sooner or later. Give me the route-loving, the rut-hating man. He can lead me to higher planes, to more charming heights.

Especially is the religious world in the need of route rather than rut leaders. Deliver us from the monotony, the killing monotony that hangs like a killing frost over most of our religious services. We open our church services, our Sunday-school service, our Christian Endeavor services, our prayer-meetings, our Conventions, our Conferences in the usual way; every part of every service of them is in the usual way; the closing of them is in the usual way; may the good Lord of Heaven deliver us from this bondage of usualness, of ruttiness!

Children don't like to go to preaching, because every service is like every other. Shall we change the children or the order of service? They are restless during the often dreary opening and closing exercises of the Sunday-school, because there is no variety there. Which can best be changed? Why should the Sunday-school forever open with a song, have two prayers, have the responsive reading from the quarterly always between superintendent and school, etc., in unending and unbroken succession? None; except that it is easy to stay in the rut. Why should a Conference always have welcome remarks from the pastor and response by the president? None, but that it is the usual. How refreshing that welcome extended the 85th annual session of the North Carolina and Virginia Christian Conference to the Pleasant Grove neighborhood was! Why? It was unusual. The pastor and congregation read a Psalm responsively, a genuine welcoming one, a sweet-voiced maiden recited a poem of welcome, and the choir sung a welcome song. Now wasn't that fine? How different from the usual occasions!

Brethren, we plead with you for routes, not ruts, in religious work. Let's have variety, which says the adage is "The spice of life," but which is life itself. Ruts mean inadequacy and lead to failure—routes mean adequacy and yield a large fruitage of success. Do you follow routes or ruts?

Using Your Bible.

Take time for it, and let it be a generous and a regular time.

Have a place for it, and let it be alone.

Have a book for it, a Bible easy to read and one that can be marked.

Get help for it, some skilful commentary, remembering that the Bible was written in ancient times and in other lands.

Be hungry for it; realize your great need of guidance in life.

Have a purpose in it, seek definite help for the day, and help that you may give to others.

Use will in it, stick to your reading till you have obtained the blessing you need, for yourself or others.

SUNDAY SCHOOLS IN THE NORTH AND WEST.

By W. E. MacClenny.

About 1835 Sunday Schools began to be organized in some places, but they were very scarce. Some of these were started in country school-houses, and there were no helps. Some of the churches did not look with favor upon the movement, owing to the fact that the sects that had creeds paid especial attention to the Sunday-schools. Reading the Bible, and committing to memory verses and chapters were the chief things done, yet we are told by the older ministers that the boys were better to manage then than they are today. The literature consisted of Sunday-school Hymn Books, Lessons of Love, First Question Book for Little Children, and Jesus the Messiah. In 1865 the Sunday-school Herald was started. In 1882 Our Teaher's Guide and Scholar's Help was published. Soon after this time we began to publish a full supply of Sunday-school literature, and this has been improved from year to year.

THE SUNDAY SCHOOL LESSON FOR DECEMBER 25, 1910.

By Dr. W. C. Wicker.

Christmas Lesson.

Golden Text:—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

No better close of the companionship that we have had with Jesus during the past year in the Sunday-school Lessons could be made than to return to the time of his birth and take a comprehensive view of his entire life from the cradle to the grave. He was born the first of December B. C. 5, four years before the beginning of our common era, A. D. 1. The monk who made the first calculations concerning the time of His nativity, in the year A. D. 526, made an error of four years. The real date of the present time is, therefore, 1914 rather than 1910. Jesus was born in Bethlehem of Judea, six miles South of Jesusalem. Augustus Caesar CROUCH
was emperor of Rome; Herod the Great (the first of the seven Herods mentioned in the New Testament), was king of Judea; but Palistine and most of the known world was subject to Augustus.

Explanatory Notes.

1. **The birth of Jesus the Christ.** Jesus Christ pre-existed with God, the Father before He came in the flesh. Jno. 1:1 shows that "in the beginning was the world—the Logos, the ineffable name of God, and the Word was made flesh and tabernacled among us. By him the worlds were created. He was with God and was God. From his heavenly home he came as the expression of divine love, for the salvation of the world from sin to righteousness, holiness and heaven.

The mother of Jesus was the virgin Mary; but his father was God himself, through the Holy Ghost. His reputed father was Joseph who became the husband of Mary. Both Joseph and Mary could trace their genealogy to David of whose line the Messiah was to descend. Matthew traces the genealogy of Joseph, for he was writing for the Jews who re-

garded the paternal descent as of prime importance. Luke, who was writing for the Greeks, trace the descent of Mary.

There could have been no more appropriate place than Bethlehem, for while Mary lived at Nazareth prophecy (Micah 5:2) had revealed the birth place of the Messiah who should come to establish his throne forever. (2 Sam. 7:16) This was to be the completion and fruition of David's kingdom, and wise providence provided that Joseph and Mary should be brought to this place through the census, or enrolment of the whole Roman Empire, just at this time in such a manner that each would be enrolled not in his home town, but in the seat of his family or tribe. This plan was directed by divine providence but humanly was due to Herod's regard for Jewish feelings. It is supremely fitting that Jesus should have been born in humble circumstances of humble parentage to show that his wonderful victories and miraculous power was of divine and not of human origin.

There could have been no better time in the history of the world for the coming of Christ and the establishment of a new kingdom for the spread of salvation to the entire world than that of which his advent took place. It was after the Jews had learned all that they would about God's kingdom, but before the destruction of their nation and the fall of their capital and temple. Nearly all the world was under one government so that the heralds of the cross could travel in safety and be protected. The world was at peace so that the gospel could have free course. The Greek language was everywhere spoken with the native language so that the gospel could be heard, read and understood by all. The Jews had been scattered everywhere, had carried the Scripture, taught concerning God, and the pronounced Messiah, built synagogues and all the world was looking for the coming of the Messiah and the proclamation of his advent was welcomed as it could not have been under less propitious conditions. It was a time of great intellectual activity and a widespread disbelief in the existing religions.

II. Heavenly Messengers announced His birth. vs. 8-12. And there were in the same country, near Bethlehem, keeping watch over their flocks by night, keeping the night-watches to prevent thieves, wild beasts, and other dangers from the rough precipices from befalling the sheep. In Palestine December is one of the loveliest seasons of the entire year and is favorable for pasturing the sheep by the shepherds at night. Great religious blessings come to them while at their usual work.

9. **And, lo, the angel,** rather an angel of the Lord. And the glory of the Lord, i. e. the radiant brightness, the out-shining of his divine nature, which has in all ages been the symbol of his power, and purity, love, and wisdom, mystery and majesty to all to whom he has revealed himself. 10. And the angel said Fear not. The glad tidings, the good news, and the gospel blessings of a Saviour and Redeemer bringing light and life, love and liberty, deliverance and redemption from God, the Father was sufficient to take away all fear. I bring you good tidings of great joy. These were the best things the world ever heard. **To all people.** All Israel, and not only all Israel, but all nations, and ages, classes and colors should hear this good news of salvation. It is the duty of those who hear to make the glad tidings known to those who have never heard and a real Christian life must be a real missionary life until all the world shall hear the song of the angels in salvation. Religion is for all, salvation for those who accept Christ, and selfishness, exclusiveness, and unmissionary narrowness are incompatable with the large, fraternal, sympathetic, spirit of salvation which Christ brought to men.

A Savior. Jesus means Savior, Christ, the anointed one, messiah, the Hebrew for "anointed one" whom they had hoped and prayed for and expected in fulfillment of prophecy, Wrapped in swaddling clothes, not regular garments as with us, but bands and blankets to prevent distortion as the inhabitants of the East were accustomed to do.

III. The song of the angels. vs. 13, 14, 15. And suddenly there was with the angels a multitude of the heavenly host. The veil between the seen and the unseen, the earthly and heavenly was drawn aside and the heavens were peopled with a multitude of the heavenly armies, over, around and about Bethlehem for Jesus king of angels was born into the world:

The angels sang:

"Glory to God in the highest,
And on earth peace,
Good will toward men."

Glory to God, expresses both the fact that God is glorious in the plan of salvation and the sentiment that would make known his glory at all times and places. In the highest, in the highest degree, in highest spirit, and in heaven His dwelling place. We can never express praises to Him sufficient to give Him all the glory that is due for his wonderful provision for salvation from sin. And on earth peace, within the heart of man when there is no discord between his desire and purpose and the divine will, peace that results from repentance, pardon and deliverance from sin, and without when all war shall cease, when the arbitration of human reason, quickened by divine love shall settle all differences between nations and individuals. **Good will toward men,** good will on God's part not only toward Jews, but toward mankind, all humanity; the Gentiles and Jews alike should find in God a loving Father rather than a ruling tyrant. This is the great truth that the angels wished to announce to all the world. Religion was no longer to be narrow and exclusive in its saving power; but good will should be exercised on God's part toward all men everywhere, and all who would come to him might have life.

IV. **Seeking and find the Savior.** vs. 15-20.

15. **Let us now go,** at once, without delay, representing the conduct that every one who hears the glad tidings of great joy, should manifest toward Jesus. They had faith in the angel's message and went at once to investigate for themselves the joys of meeting Christ and adding sight and experience to faith. This should be the conduct of all who hear concerning Christ Jesus our Saviour.

17. **They make known abroad.** Whoever has truly found the Saviour has a yearning, burning desire "to proclaim to all the world what a Saviour they have found."

20. **The shepherds returned,** to their duty as shepherds, but with a new life and light in all their daily duties and conduct Their daily duties could never again be common place to them. They had heard the good news while engaged in their regular duties and duty no longer had the tinge of drudgery, but delightful experiences had transformed their ideas of service. Real service is not a question of time and place, nor of position or worldly opinion, but rather a question of spirit. Men of right spirit within them can see the glory of God in any service and hear the angelic songs in any duty done in the right spirit. They returned **glorifying,** expressing their feelings of the greatness and goodness of God, and magnifying their ideals and conception of his wonderful love to humanity, and praising Him for that greatness and goodness displayed in the gift of Christ for the establishment of the plan of salvation, and the hope they had in eternal life.

—Because 2 ministers presented a resolution to the city council of Americus, Ga., and because said city council heeded the protest of these two ministers that his play, "The Sins of the Fathers," should not be presented in the town of Americus, Tom Dixon has sued said ministers and said city council for the sum of $10,000. Besides being a genius, our Tom is also, and in keeping therewith, a great advertiser.

C. E. TOPIC FOR DEC. 18—A FEW SUGGESTIONS.

If We Really Love Jesus, John 14: 15-24

The Scripture: Have the Scripture in dialogue form, one to represent Christ, the other Judas. It would be best, of course, to have the passage mentioned so as to give the most dramatic effect. Appoint a third to comment—that is, in this case, tell the circumstances under which the passage was uttered, and for a variety let the comment come before the dramatic recital suggested before.

The Leader: The remarks of the leader may well suggest that not our words, but our deeds really reveal our love for Jesus. Not lip service, but hand and foot and heart service coupled with Him. Not how we profess to love Jesus, but how we treat his "little ones" is the real test of Christian character. Illustrate by the parable of the Last Judgment, Matt. 25: 31-46.

Questions to be answered voluntarily in the meeting:

Why should we love Jesus?

What is love?

How do we know He loves us?

How can we best show our love for Him. (To several).

How did Joseph of Arimathea reveal his love for Jesus?

John?

Simon, the leper?

Peter?

James?

Paul?

Stephen?

How do modern missionaries show their love for him?

How do modern Church members live at home?

How do I?? (To several).

What can this Society do to show its love of Jesus?

Scripture Verse To Be Given Voluntarily in the Meeting with Brief Comment:

The Lord's Freeman, I Cor. 7: 22.
Doing the will of God from the heart, Eph. 6: 6.
Servants of Jesus Christ, Phil. 1: 1.
Serve the Lord, Col. 3: 24.
Shall never see Death, John 8: 51.
How do we know we are his?, 1 John 2: 3.
I know thy works, Rev. 3: 8.
The Light of the world, John 8: 12.
Iknow they follow me, John 10: 27.
Him will my Father honor, John 12: 26.
Follow thou Me, John 21: 22.
Be ye followers of God, Eph. 5: 1.
That ye should follow His steps, I Peter 2: 21.
Likeminded, Rom. 15: 5.
By meekness and gentleness, 2 Cor. 10: 1.
Let this mind be in you, Phil. 2: 5.
Forgiving one another, Col. 3: 13.
Partakers of the heavenly calling, Heb. 3: 1.
Looking unto Jesus, Heb. 12: 2.

Recitation: At some time during the meeting have recited with good effect Paul's paean to love, I Cor. 13: 1-13.

For Next Week:

Christ Born In Us.

M., Dec. 19. Christ formed in us. Gal. 4: 19, 20.
T., Dec. 20. The spiritual birth. John 1: 1-8.
W., Dec. 21. Christ received. John 1: 9-13.
T., Dec. 22. Christ in the heart. Gal. 2: 20;Col. 1:27
F., Dec. 23. "I will come to you." John 14: 18, 20, 21.
S., Dec. 24. Christ living through us. Col. 3: 8-14.

Sun., Dec. 25. Topic—"Be born in us today." Eph. 3: 14-21. (Christmas meeting).

Doing Your Best.

How can you find out what your best is except by trying to do better all the time?

Be yourself. Don't be discouraged if you cannot equal some one else. It is your best that God wants, and not another person's.

Set up a standard, as that you will do some thing that is all your own in every meeting, or that you will be present at every committee meeting where you are due, or that you will speak a word of appreciation to each prayer-meeting leader.

Know what you are doing, or you cannot better it; keep a record of your Christian Endeavor work.

Know what others are doing, and seek to build your best on top of theirs, profiting from their experience.

God knows what your best is and He alone can help you to do it.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

Amt. Brought Forward $3074.78

Dues.

Curtis Park Harrell ..... .25
Lucille Manning ..... .25
Annie Pearl Way 10
Carlynn Schobey ..... .10
Charles E. Newman, Jr. ..... .20
Hannah Clare Newman ..... .20

Monthly S. S. Offering.

Greensboro, N. C. 2.22
Sanford, N. C. 12mo. 12.00
Catawba Springs, N. C. 1.96
Franklin, Va. 5.26

Special Offering.

Sale of 309lbs. Cotton 44.82
Wachovia Loan andTrust Co. 150.00
Beulah Hummel 18.00

Thanksgiving Offering.

Liberty, N. C. 4.25
Plymouth, N. C. 1.25
Linville, Va. 4.10
Spring Hill, Va. 2.50
J. J. Carter 2.50
J. T. Gibson 2.50
J. M. Welsh 10.00
Oronoque, Chr. ch. Kan. 3.75
So. Norfolk, Va. 5.00
Bethlehem, Val. Va. 10.10
Liberty Spring, Va. 15.25
New Hope, N. C. 7.00
Sanford, N. C. 6.08
Six Forks, N. C. 5.00
Raleigh, N. C. 22.00
Mt. Zion, Va. 3.00
Holy Neck, Va. 19.55
Lanett, Ala. 3.00
Prvidence Chapel, Ga. 3.41
Mt. Zion, Ala. 3.50
Durham, N. C. 9.11
Main Str. Berkley, Va. 25.00
Amount, 47th week 1910.....$402.17
Total $3476.95

Elon College, N. C., Dec. 12, 1910.

My Dear Children and Friends:

My, just see what a fine list of Thanksgiving Offerings from the little folks, large folks, small churches and large churches, weak Sunday-schools and strong ones, friends from near and far, all join in the glad happy Thanksgiving greetings of the season. We are so glad of the many kind words spoken in numerous letters and we would like to print these words of sympathy and good cheer but it would take up too much of The Sun's space. And just here we wish to say that the printer has made our department look rather awkward several times recently, but we could not help ourselves.

The following donations have been reed:

Linville, Va., Christian Church, I box cloaks for girls, flannel, stockings, cotton flannel, percal and a splendid box of useful articles, for which we return sincere thanks.

Raleigh Christian Church, N. C., and friends, 1 very large box—the largest that we have ever received, with all kinds of useful articles, shoes, stockings, hats, caps clothes, cloth, goods for dresses, toys, groceries, hardware from a pocket knife to a 2-gallon coffee pot, books, candy and nuts, and almost everything you could think of to please the children and render service to such an institution as ours. We are very grateful for so a liberal an offering in kind and then cash $22.00!

My, how Bro. Johnson and members and friends hustled! We are very grateful for all this liberal help.

We report the balance of our cotton money this week $44.82. This makes $181.55 cash sale for our cotton besides the seed—we were offered 50 cts. per bu. at the gin. The children got $31.30 for their crop of cotton and they were pleased to have some money to their credit on Mrs. Foster's book.

We are enjoying the splendid fruits of a nice hog-killing and our farmer friends know what that means.

Let all our friends rally to our Thanksgiving and Christmas Offerings and so swell our grand total that every dollar of indebtedness may be paid by Jan, 1911! Please do not hold the Offerings after they have been taken but send them along.

We hope to get up our annual report just as soon as possible—but we still have about 4½ acres of corn to get in besides the other 7½ of young corn for feed. Our pea crop is to get which is difficult unless we had a machine.

With joyful thanks to all friends and good wishes for our many helpers, I am,

Yours faithfuly,

Uncle Jim.

Henderson, N. C., Nov. 28, 1910.

Dear Uncle Jim:

We failed to write in October, but will send dues for October and November. Thanksgiving was a happy day with us, it seemed like Christmas. We got two poundings the day before, and the good people remembered us little ones each time. We have been sick with colds and have been in doors nearly two weeks. We are all well now.

Love to all,

Fondly,

Charles E. Newman, Jr.

Hannah Clare Newman.

My Dear Children, 2 poundings in one day? Did you ever? Our little folks almost cried for joy when they saw the good things the friends sent to the Orphanage.

Sanford, N. C., Dec. 7, 1910.

Dear Uncle Jim:

I will try to write my letter and send my dime for Dec. I had a very nice time Thanksgiving day. We had services at our church Thanksgiving day. I am glad Christmas is so near here and I am expecting old Santa to come to see me. Hoping all the orphans a glad Christmas. I close wishing you all a merry Christmas and a happy New Year.

Your niece,

Annie Pearl Way.

That was nice to have services at Church on Thanksgiving day; wish more of our churches would do so. Christmas with its joys will soon be here.

Sanford, N. C., Dec. 7, 1910.

Dear Uncle Jim:

I wil write my letter and send my dime for Dec. I am a big fat boy and I go to Sunday school and prayermeeting and behave myself. I am hoping Santa Claus will visit me before long; hope he will visit all the orphans,

I cose; your nephew,

Carlynn Schobey.

Well, Carlynn, glad you are growing so well and hope you like prayermeeting and Sunday School well. Look out for Santa!

Norfolk, Va., Dec. 6, 1910.

Dear Uncle Jim:

It has been a long time since I have written to the corner.

I go to school every day and am in the fifth grade; I have a long distance to walk to school.

We have a Scotch Collie puppy and he is full of mischief.

Enclosed find twenty-five cents for the corner.

Your niece,

Lucile Manning.

Glad you write, Lucile—our shepherd puppy gets at the window at night and looks in at the children and scratches the window pane as if to say, please let me in out of the cold?

Suffolk, Va., R. F. D. 1, Dec. 7, 1910.

Dear Uncle Jim:

Since I last wrote to you I spent a very pleasant month in Suffolk with my uncle (Dr. Harrell, I then went to my old home to spend a few weeks with Daddy, and Grandpapa Brinkley was taken sick, so I went to stay a while with him, and while I was there he passed away, and you know it makes it very sad for all of us. Encosed please find 25 cts. which Grandpapa Harrell gave me. I am spending some time with him now.

Your nephew,

Curtis Parke Harrell.

Glad Curtis, you had the pleasure of visiting around and that you saw your grandpa before he died. We miss very much the dear old grandparents who as a rule love us grand children.

TEACHERS WANTED:—We need several teachers, men and women, for immediate vacancies in Graded, Rural, High Schools and Colleges in severl Southern States. Write for particulars.

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Raleigh, N. C.

Dec. 12, 1910,

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ASK FOR THE OXFORD EDITION

Begun on page 5.

In 1860 Rev. W. B. Wellons published **A Reply to Rev. John Paris.** In1867 **The Principles and Government of The Christian Church with a Directory for Worship** was published, having been prepared by Revs. J. N. **Manning,** Solomon Apple, and deacons T. J. Kilby and A. Moring. This same year a new edition of the **Christian's Hymn-Book** was brought out. Since that date several editions of **The Principles and Government of the Christian Church, with a Directory for Worship** have been issued, the latest being in 1909. **Rev. W. B.** Wellons published **The Little Christian** in 1874, and about 1871 Rev. C. A. Apple published a **Manual and Catechism** which was generally used by the Christians in the South in their Sunday school work. Rev. J. W. Wellons published his **Family Prayers** about 1880, and in 1881 he and Rev. R. H. Holland published**The Life and Labors of Rev. William B. Wellons,** a book of 448 pages.

The Five Cardinal Principles of The Christian Church Defined by Rev. M. L. Hurley was published in 1886, and later **The Christians not Disciples** was published by the same author. **Ten Years of Home Mission Effort** was prepared by Rev. R. A. Ricks about 1887. About 1886 Dr. J. P. Barrett wrote and published **Iola, or Facing the Truth,** and in in 1894 **The Centennial Number of The Christian Sun** came out. This was full of vauable data regarding the Christian Church, and that issue of the paper marks the beginning of historical research in our church. In 1894 Dr. E. L. Moffitt published**The Origin, Principles, and Government of the Christians.** Southern writers contributed to **The Centennial of Religious Journalism,** published in1908, and in 1909 Prof. P. J. Kernodle published **Lives of Christian Ministers, a most** valuable volume. Rev. John T. Kitchen published**The Home of Our Childhood,** and **Looking Heavenward,** and Rev. P. H. Fleming published Mother's **Answered Prayer.**

In 1908 volume one of **Preparing the Teacher** came from the press, for which the companion volume is now in preparation. In 1910 the **Life of Rev. James O'Kelley,** compiled from original sources was published having been written by this writer.

The greatest need of our church along this line is a publication fund so that good books and tracts may be published at a nominal cost to our people, and for missionary work in the new fields.—(To be continued.)

PERSONAL POSSIBILITIES.

It is an encouraging fact that the Christian who would be the means of causing others to become followers of Christ, is divinely assured that his efforts are never useless, even though he may not see any tangible results. There are great possibilities even in one Christian life. One may have only ordinary talent, and yet if it be consecrated to the service of the Lord, it is sure to be productive of a great deal more good than that one can conceive of. Rev. W. H. Geirstrveit, the former editor of "The Baptist Union," says: "Years after the writer had been active in the Christian life, he took steps to learn who the preacher was who had spoken the message which led him to a decision for Jesus Christ. The minister was visiting his pastor at the time. When the information was secured, a letter was written to the minister, telling him of that influence years before, all unsuspected by him." That news must have been very refreshing to that minister. His labor had been more fruitful than he had imagined. Mr. Geisrtrveit also says: "Some years ago a young bank clerk, who had decided for Christ, after some hesitation arose in a meeting of young people and simply announced that he wished to sy that he had decided to become a Christian. Sitting by the writer, who was the pastor of that church, was a young lady, who turned and asked him if he would make an appointment to talk about this subject. The next Tuesday was fixed. When the pastor arrived he was informed that the decision had been made, and the young man's frank, manly statements had led to it." In simply doing his duty to himself, that young man had unconsciously so influenced that young woman that she became a Christian. When one openly confesses Christ, he is likely to make an impression upon others quite beyond anything that he had expected. And silent influences go out from a true Christian life which have great possibilities in them.

C. H. Wetherbe.

HIGH COMMENDATION.

I have read with interest, pleasure, and profit, The Life of Rev. James O'Kelly by Mr. W. E. McClenny, Ph.B., of Suffolk, Va. The book is well written, and the facts therein given are worthy the consideration of every one interested in the early history of that peculiar people known as "Christian," who have been, are leaders in thought and practice for Christian liberty, Christian union, and Christian fellowship; with Christ as Head, and the Bible as creed.

Mr. McClenny has rendered valuable service to the Christians, and to the cause of truth and justice, in writing such a book. It will do good and materially aid the coming historian in writing a history of the Christian Church.

I bespeak for the book a large sale and a careful reading.

P. H. Fleming.

Burlington, N. C.

MARRIED.

Morris- Larrick.

Mr. Arthur A. Morris, of High View, West Virginia, and Miss Ethel E. Larrick of Chambersville, Virginia, were married at my home, Winchester, Virginia, November the 23rd at 3.30 in the afternoon.

Several relatives were present to witness the cermony which was performed by the writer.

After the cermony the happy couple drove to the home of the groom's sister, Mrs. E. W. Carther, where a bountiful supper was spread for them and a few invited friends. They were given a dinner at the home of the bride the next day and later a reception at the home of the groom.

The groom is the son of Mr. and Mrs. Alexander Morris and the bride is the daughter of Mr. and Mrs. Morgan M. Larrick.

We join with a host of friends in wishing them a long life with much happiness and prosperity.

W. T. Walters.

DIED.

Parks..

Emily Stout Parks was born July 16, 1834 and died December 3, 1910. Aged 76 years 3 months and 17 days. In 1853 she married Fields Parks, and the union was blessed by four children—a son and three daughters. The husband died 22 years ago, and a daughter had already pr ceded her to the spirit land. Her son, two daughters, and 13 grand children survive her.

Sister Parks was a kind mother and neighbor, and a consistent Christian. She gave her heart to God at the tender age of 13 years, and was a member of the church at Park's Cross Roads for 63 years. Just before she passed away, she expressed her willingness and readiness to go home. Her life of service for her Master had given her the sweet assurance that all was well in the end.

She was buried in the cemetery at Park's Cross Roads, and in absence of

her pastor, the funeral service was conducted by Rev. T. E. White, the writer.

May the Lord comfort the sorrowing family.

T. E. White.

Beale.

Mrs. Margaret Beale departed this life at the home of her son-in-law A. J. Peele, near Holland, Va., December 3, 1910. Aged 91 years, 11 months and 9 days. She was the daughter of the late James Beale and Winnie March and widow of Jesse Beale. She leaves two children, Isaac Beale, Portsmouth, Va., and Mrs. Charlotte Ann Peele, Holland, Va., and two grandchildren, Mac Henry and Miss Annie Louise Beale, Portsmouth, Va. The deceased had been paralized and helpless in mind and body, for nine years, during which time she had been faithfully and lovingly cared for by her daughter mentioned above.

She was the oldest member of Holy Neck church, having joined more than 70 years ago. The funeral services were conducted by the writer at the church and the remains placed in the family lot in Holy Neck cemetery.

May the divine blessing follow her devoted children and grandchildren and all her loved ones. N. G. Newman.

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INTERMEDIATE QUARTERLY—For scholars 12 to 16 years old. Contains 32 pages and cover. Five or more copies, three months, 3c each; six months, 5¾c each; 12 months, 11c each. Single subscriptions, 12c per year.

LESSON LEAFLET—For Visitors. Each lesson in leaflet form. Per quarter, 2 cents.

JUNIOR QUARTERLY—For children 9 to 12 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2¾c each; six months, 5¼c each; per year, 10c each; single subscriptions 11c per year.

PRIMARY QUARTERLY—For children 6 to 9 years of age. Contains 32 pages and cover. Five or more copies, per quarter, 2½c each; six months, 4¾c each; per year, 9c each; single subscriptions, 10c per year.

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JUNIOR HERALD—For children under 12 years of age. Published weekly. Half the size of the Sunday-school Herald. Five or more copies, three months, 5c each; six months, 9c each; twelve months, 15c each. Single subscriptions, 20c per year

SUNDAY-SCHOOL HERALD—Published weekly. Interests both young and old. Five or more copies, three months, 10c each; six months, 18c each; 12 months, 32c each. Single subscriptions, 40c per year. When fifty or more copies of the Sunday-school Herald are ordered, we will allow five per cent. discount from above prices.

COMPLETE SECRETARY—A record prepared for Sunday-schools. It contains all necessary reports. Just revised and is what every Sunday-school needs. Price, postpaid, 75 cents.

COMPLETE CLASS BOOK—A simple record of names and attendance of individual members. Price, postpaid, 5 cents; 50 cents per dozen.

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Christian Pub. Ass'n DAYTON, O

Jones.

Brother Isaac Jones, one of the best citizens of his section, a noble veteran of the Confederacy, and a most exemplary Christain, died at his home South Quay Va. Nov. 22. 1910, in his 73rd year, and until a short time before his death was very active, but he seemed to be conscious that his time on earth was short. Before he was confined to his room he told his son that he was soon to go, but that he was ready.

Bro. Jones was one of the charter members of Bethany Christian Church, and was one of the first Deacons, and served his Church most acceptably at all times. He was one of the men that no one spoke against, and was never heard to say any unkind word about any one. Always guarded in his own words, he would countenance no profane or indecent language from others.

He was a member of Co. K. 41st. Regiment, Mahone's Brigade, Virginia Infantry, and had an unblemished record, serving throughout the war until parolled at Appomattox. He was a good soldier of his country for four years, a most loyal soldier of the Cross for nearly forty years. He leaves to mourn, a widow, two sons, T. S. Jones, Saltville, Va. Isaac J. Jones, Franklin, Va. and one step-son, R. E. Beale, Burdett, Va. As a husband, father, and neighbor he was always faithful, loyal and kind. The Church has lost one of her most ardent supporters, the community one of her best citizens, and the home has a vancancy that cannot be filled. The furneral was at the home by his pastor, and the interment was in the family burying ground. We extend a pastor's sympathy and prayers in their bereavement.

G. H. Rowland

Harden.

Resolutions of the Graham chapter U. D. C., in memory of Mrs. Emma A. Harden, who died November 20th, 1910:

Again in the providence of God, the Graham Chapter U. D. C., is called to mourn the loss of a beloved member, Mrs. Emma A Harden, and while bowing in submission to our heavenly Father's will we hereby resolve:

That in her death our Chapter is deprived of a most loyal and faithful member, while her family sustains an irretrievable loss.

That we extend our deepest sympathy to the bereaved family, praying for them a heavenly reunion that will never be broken up.

That a copy of these resolutions be given the family, the same be written on our record, and a copy be sent The Chris-

tian Sun and the Graham and Burlington papers for publiction.

Mrs. C. B. Irwin,
Mrs. C. E. Murray,
Mrs. J. D. Kernodle.
Committee.

ELON COLLEGE NOTES.

On the first Sunday Rev. Jno W. Patton, preached a stirring sermon before the student body. The sermon was well received, attentively listened to and made a favorable impression on all who heard it. Mr. Patton is a successful minister, secretary of the Western N. C. Conference, and Deputy Grand Lecturer of the Masonic Order.

The student body is very much engrossed in preparation for the fall term examinations which begin on the 14th inst and will close on the 22nd. The Christmas holidays this year will extend from the 23 of Dec. to the second of Jan. Most of the students will go home and will return at the beginning of the winter and many are expected to bring friends back with them.

A considerable amount of correspondence has been conducted through the office looking to the opening after Christmas, and the prospect seems exceptionally bright for the addition of many new students to the already large enrolment for the fall term.

In January this year the Elon Banking and Trust Company was chartered by the state of N. C. and opened its doors for the transaction of business. The project was entered into with fear and trembling. Hardly a year has passed and now the bank is firmly established. It has recently completed a handsome home for itself south of the railroad, facing the business part of town and expects to move in this home with the opening of the new year. Mr. O. B. Barnes is President and Mr. J. F. Somers, is cashier, and have won for themselves the confidence and esteem of all the stockholders and patrons.

It is now certain that Mr. W. C. Michael of Gibsonville N. C., who is in the employ of the Federal Government, has bought the Huffman Hotel property and will move his family into same during the Christmas holidays.

Mr. W. D. Loy, who has been confined to his room for the past few weeks from gastritis, is now improved and his physicians promise his entire recovery soon.

On Tuesday evening of this week, Miss Ethel Clements, Director Department Expression in the college, as Reader, and Miss Phyllis Woodall, of Greensboro, N. C., Violinst, gave a public Recital in the Chapel and despite the inclemency of the weather, were greeted by a full house. As every number on the program was well received, the young ladies exhibiting themselves as the masters of their respective professions and were liberally encored, they responded most unstintingly. The program was as follows: Cavitina-Raff, Miss Woodall. The Coming of Arthur—Tennyson, Miss Clements. Ohertass-Mazurka by Wieniawski, Miss Woodall. Miss Raffles and What She Stole, by Johnston, Miss Clements. (a) To a Wild Rose—McDowell and (b) The Rosary by Nevin, Miss Woodall. (a) Little Boy Blue (b) A Visit from Bobby, by Miss Clements.

—On Saturday evening, December 10th, despite the inclement weather a large audience of students, villagers, and visitors greeted the Music Department in its mid-years Piano and Song Recital. The program was well prepared and finely arranged, piano and voice selections relieving each other in delightful and pleasing successions. The whole program presented a most delightful form of entertainment.

The program was as follows. Overture to Martha, Piano Duet, Miss Sadie Fonville and Miss Wilson. King of the Forest am I, Bass Solo, Mr. O. M. Barnes. Walts, Piona Solo, Miss Mable Farmer. The Sea, Piano, Miss Frances McNeal. Summer Noon (b) Cuto's Adivice, Baritone Solo,Mr. R. A. Campbell. Rumoresque, Piano Solo, Miss Hattie Belle Smith. I arise from dreams of thee, Alto Solo. Miss Sadie Fonville. Serendae (b) Tocatella, Pinao Solo, Miss Ethel DuRant. Hast thou seen, Mezzo Soprano Solo. Mrs. James. Piano Solo, Miss Beulah Foster. Sing, Smile Slumber. Soprano Solo, Miss Kathleen Long. March a La Turquo, Piano Solo. Miss Lois Davidson.

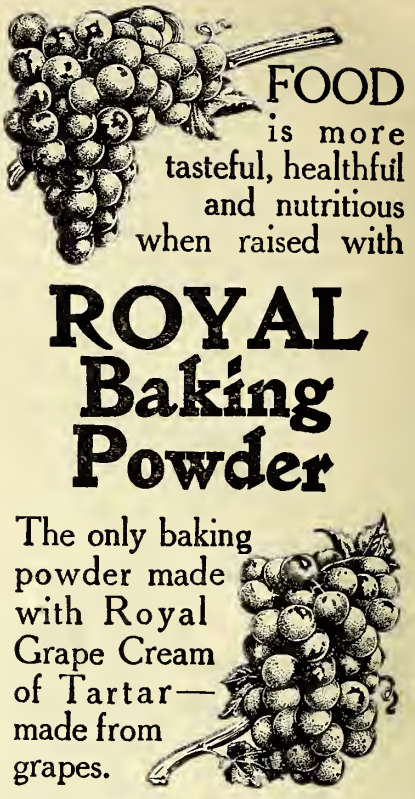
On Sunday, Dec. 11, Dr. T. J. Ogburn, pastor M. P. Church of Greensboro, N. C., and for 12 years Foreign Missions Sec. M. P. Church in the U. S. delivered a most interesting and scholarly discourse from Zachariah 12:20. The theme being the Commonness of Sacred Things. The sermon was a plea for the bringing of religion from the skies to everyday life and against the tendency to separate things secular and things sacred. Dr. Ogburn maintained that all things are sacred or secular according to the spirit in which we approach and use them. The sermon was listened to with rapt attention and received with hearty commendation. Dr. Ogburn returned on the evening train to Greensboro, where he preached at his regular charge in the evening.

Mr. and Mrs. J. H. McNeil, Brown Summit, N. C. came down to the Music Recital, in which their daughter Miss Frances McNeil was a participant, and spent Sunday as visitors and guests of the college.

President Moffit has just issued two pamphlets in connection with his effort to raise $50,000 for the college, more than $16,000 of which has already been subscribed and paid in. These pamphlets are entitled Elon College—An Appeal to the Brotherhood, and Elon College—Special pamphlets sets forth the admirable work which Elon has done during 21 years of its history and how it has worked its influence into the very roof and warp of the denomination's life in all its activities, and shows why the special fund must be raised that the college may be enabled to pursue the normal development of its ideals.

The second pamphlet outlines the plan which the President is pursuing to raise the remaining $34,000.00 of this special fund; and also an additional chapter or the purposes of the fund and the results that may be expected to accrue from it, when it has been raised. These pamphlets will be mailed to all the friends of the college north, south, east and west in the bounds of the Church and will no doubt contribute much in the way of healthy enthusiasm for the college and for the fund.

W. A. Harper, Correspondent.



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J. O. Atkinson, Editor, Elon College, N. C.

The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., as heretofore, to which office all communications for the editor should be directed.

Rev. S. B. Klapp, Greensboro, rejoices in the gift of a nice Christmas turkey by Ingram church and a valuable gift from amember, Brother Luther Dunn Where—upon Bro. Klapp looks forward to the day with pleasure.

—Look at this sentence from "Greensboro Letter" this week: "The mission committee has begun its every member canvass. Last year the church made a special contribution of $50.00 to foreign missions, in addition to the Conference assesment; this year we purpose making it $100."

What is the secret of Greensboro's power to raise all conference apportionments and $50.00 besides for one item? Just this: "The mission committee has begun its every member canvass." That every member canvass ever and always does the work. The pitiful condition of our church finance arises from this: only the few are appealed to, and these are appealed to again and again till they are tired and sick of it before the conference year is done. Brethren and friends, try an "every member canvass" and see what it does for your church. Do it now; not at the close of the year.

—Dr. Wilson, Governor-elect of New Jersey, has aptitude in coining phrases. Here is one, "Americans have an appetite for new laws." Sounds as if he might have been talking about our Christian conferences which raise enough committees, pass enough resolutions and enact enough measures in any one year to save a nation; but the appetite seems satiated as soon as the sessions adjourn.

—Our papers seem to circulate in Canada, or Canadian legislators are on to our American methods from some cause. For instance, one member of the Canadian Dominion Parliament said to another recently: "You are lying to the House." Another one said, "You are a liar," and the accused responded, "You are a thief." well enough, but for one legislator to have used language like that to another in ye old colonial days would have been to invite a settlement with swords or pistols. We are glad that the days of the duel are past; we wish the causes thereof might pass also.

—We see that Dr. J. E. Rawls of Suffolk, Va., read a paper last week at Kinston, N. C. before the Seaboard Medical Society on "The Surgical Treatment of Indigestion." We were not at Kinston and so did not hear the paper read, much to our regret, but nothing is hazarded in saying that "Jape" read the best and soundest there was to be said. When in College, he read well, spoke fluently and learned thoroughly—or not at all.

—Mrs. Mary Baker-Glover-Patterson Eddy, much married and divorced, the "mother and founder" of "Christian Science, accumulated a fortune of a million and a half dollars, and was in other respects a remarkable woman. The editor of the New York Christian Advocate followed closely the career and conduct of Mrs. Eddy, and had personal knowledge of her. Among other items of interest which he relates in last week's summary of this strange woman is the following: "We followed her, purchased her publications, and have some which her close friends wish were in the sea.

Her book Science and Health and Key to the Scriptures is a mixture of absurdity, ignorance, contradiction of all known facts, a travesty of the Bible and a motley of sayings, from all quarters, most of them mangled.

She has persecuted every person who lifted a finger against her or differed from her in any way. What is true in her book "is not original, and what is original is not true."

Her Church has no parallel. It is "without a charity, a mission or a martyr." It dulls all sensibilities, and its chief work is to make fancies facts and facts seem like fancies."

Michael Cudahy, the famous meat packer and pork dealer, left by bequest a large part of his fortune, now estimated at $20,000,000 to charity, and the estate shows that practically all of his income the past three years was given to charity and philanthropy.

—A French aviator, M. Bellanger, broke all speed records Dec. 10, when he flew a distance of 100 miles in 70 minutes. He used a 100-horse power engine in a monoplane.

—Sunday, Dec. 18 is "Peace Day." "Peace on Earth, good will to men," is the theme proposed for pulpit treatment throughout the country.

—An American expedition headed by Capt. Bartlett and Harry Whitney, is to make a dash for the South pole and declares it will nail "Old Glory" to the Pole ere long. Here is boping there will be no quarreling afterwards.

—Edward Douglas White, of Louisiana, has been appointed Chief Justice of the Supreme Court of the United States. Grover Cleveland appointed Judge White to the Supreme Bench where he has served since as Associate Justice. Justice White is a Democrat. Judge Willis Van Devanter of Wyoming and ex-Judge Joseph Lamar of Georgia have been appointed Associate Justices. Judge Devanter is a Republican and Judge Lamar is a Democrat.

—Though reported authentically in the dispatches of Dec. 11 from Mobile, Ala., as occurring on the L. &. N. Ry of even date the following incident is worthy of the Siler City Grit and of Brother Isaac London's fruitful pen and brain, to whom it is respectfully referred without further comment, to wit: A train on the L. & N. near Kirkland, last Saturday p. m., struck a cow; the cow was hurled to one side and struck a negro who was looking on; the negro was knocked down and killed, but in falling struck a dog near by which was killed also. The hit cow survives.

—Enclosed you will find check for $4.45 for Bible recently ordered for my father. The Bible was received and both father and myself were very highly pleased with it. Thanking you very much— (Rev.) Stanley C. Harrell, Holland, Va., Dec. 5, 1910." A sample of the letters we receive from those who wish Bibles and Testaments. Satisfaction is always guaranteed. If you wish a Bible, send us a trial order.

—The "Endless Chain" or "An Ancient Prayer" still holds out and refuses to be killed. As often as this superstitious fraud and delusion has been exposed, it still is doing business and paying vast revenue to the post office department. The editor received a copy last week with request to "write nine other exact copies and do not break the chain." Bosh and nonsense!

DR. J. H. BROOKS,
DENTIST,
Foster Building, - - Burlington, N. C.

From Alabama to Elon College.

It has been some time since I attempted to write anything to the columns of the Sun.

November 6th I made my last speech New Harmony church in the dear old State of Alabama.

On Monday morning November 7th I boarded the train for Elon College. At L grange, Ga. I stopped over until 9:16 and heard an able sermon by Rev. G. D. Hunt.

From here to Greensboro was indeed a lonesome trip, there being no one on the car I had ever seen before. I could not sleep, as there were men and boys on the car who had no better respect for themselves than to drink and curse.

Now and then a holiness preacher would attempt to preach, which only made them worse.

At Greensboro I was met by Rev. L. E. Smith who accompanied me to "Elon."

What "Elon" will be to me here after the future will only tell, but I'm striving by the help of God to make it of real worth and help to me.

In fact I do not see how the Christian church could prosper, without this institution of learning.

At present there are about twenty young men here who are preparing for the ministry, and the greater part of them (like myself) not able to pay their expenses.

It is indeed a pleasure to meet them every Tuesday night in our Ministerial Association.

Here we meet and pray God's blessings upon us, and discuss such questions as will help us in later days.

There are more young men and young women in the far South that I should be only too glad to see register as students of Elon College. There is a spirit in this institution that causes the boys and girls who wishes to accomplish something in life to love and cherish it.

The great trouble has always been with our people in Georgia and Alabama that it was to far for them to go and be satisfied while there.

To such an one let me say, that was my plea, and excuse, but I can not tell where that feeling has gone but I lost it some where.

Any one who wishes to prepare for the work of the ministry can not afford not to attend an institution of this kind, for it not only gives him literary training, but he is under the very best influence of the church.

J. V. Knight.

December 4, 1910.

Thanks.

My husband and myself desire to extend our sincerest thanks to our friends and neighbors for their many acts of kind helpfulness and sympathy during our recent great affliction in the death of my dear mother, Mrs. Margaret Beale. Such kindness makes a bright spot in life's darkest cloud and helps us to bear our sorrows.

Mrs. A. J. Peele.

Holland, Va.

1890 1910

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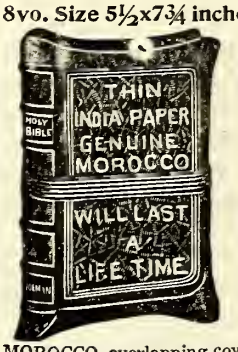

Specimen of Type

28 ¶ e And the rest of the people, the priests, the Lē'vītes, the porters, the singers, the Nĕth'i-nĭms, f and all they that had separated themselves from the people of the lands unto

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The Christian Sun.

VOLUME LXII.] ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION. [No. 50.

J. O. Atkinson, Editor. GREENSBORO, N. C., DECEMBER 21, 1910 Price, $1.50 a Year.

THE SON OF GOD.

By Rev. J. J. Summerbell, D. D.

What a sweet meaning there is in those four words!

They always make us think of Jesus. And what floods of affection and happiness fill the heart at Christmas time, at the mention of the Son of God!

Heaven, earth and hell are interested in Jesus. Let us study why. But **first**, notice the interest; later, notice its cause.

Angels shouted when the Son of God was born at Bethlehem. Angels strengthened the Son of God after he was tempted on "an exceeding high mountain." Angels comforted the Son of God, when he was sorrowing in Gethsemane. In the tomb of Joseph of Arimathea, angels watched the very spot where they laid the body of the Son of God; and an angel rolled away the stone from the door on the resurrection morning, to give him free exit. Angels told the men of Galilee that the Son of God would come again. So angels are interested in him. Indeed, **God had commanded them to worship him.**

For God had interested, and was, interested in him so much that at Jordon he said, "This is my beloved Son, in whom I am well pleased".

Men also were interested in him. Caiaphas condemned him as worthy of death, because he claimed to be the Son of God. They derided him on the cross, saying, "If thou be the Son of God, come down from the cross". Thus they opposed him as the Son of God.

But Peter before that had confessed him to be the "Son of the living God'. Martha had cried, "Thou art the Christ, the Son of God, he that should come into the world". Paul afterward wrote that he was declared to be the Son of God, by the resurrection from the dead.

Even demons were interested in him, clamoring, "We know thee, who thou art; the Holy One of God".

Jesus, the Son of God, and the Son of man!

The faithfulness,, wisdon, strength truth and love of God rested in him; he inherited them: for God was his Father.

The weakness, sympathy, prayerfulness and obedience of men were a part of him; he inherited them: for Mary was his mother.

Oh! what an enterprise, what a daring enterprise, heaven engaged in, when it sent the Son of God to the earth!

Oh! the danger of it!

What, if the Son of God had sinned!

Suppose the devil had got Jesus to go into alliance with him, even to the extent of bowing to him for "all the kingdoms of the world, and the glory of them"! Suppose Jesus at some time had worked a miracle for his own comfort! Suppose, when Pilate questioned him, that he had denied that he was a king! Suppose he had evaded the issue when Caiaphas questioned him! Suppose he had fought the Romans, when they crowned him with thorns! Suppose he had cursed the soldiers when they nailed him to the cross!

Oh! what would the angels have thought, who, when he was born, had cried, "Glory to God in the highest —there is born this day a Savior, who isChrist, the Lord".

What would heaven have done, if the Son of God had sinned? Instead of crying, when he returned on high, "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in", what would the angels have done? They could not have turned their backs on him. They could not have punished him, without the direction of his Father. They could not have put him in prison up there: for there is no such place in heaven. And how **could** they have dishonored God by disgracing his Son? Is there some back door to heaven, through which they might have admitted him?

And yet, in order that he might be "tempted in all points like as we are," a body had been "prepared for" the Son of God when he came into the world; at the time when God said, "Let all the angels of God worship him," God had demanded that the angels worship his Son, though he had also become the Son of man, with **temptation before him.. Oh!** what confidence God had in his Son: thus to require angels to honor him, at the time of the beginning of the great character-crisis of eternity! (I have sometimes wondered at that command of God at that time. Was it intended to be an encouraging smile of heaven to the mighty Savior, entering on the most difficult labor and most tremendous conflict conceivable, when he was subjected and reduced to the meager resources and scanty strength of a Son of man?)

If Jesus failed, the universe might have been wrecked.

But Jesus did not disappoint his Father. He justified the infinite confidence. The Son of God was perfect, though "tempted in all points like as we are."

Mohammed was repeatedly proved a selfish sinner. Confucius died in his bed, surrounded by the luxuries of aristocracy, whining that he had lived in vain, and lamenting that his life had been a failure. Buddha turned to a philosophy of righteousness, after he had exhausted the delights of human courts.

But Jesus believed in his Father and in himself, all the way along, and always was, and always did, just right. And at last he "**accomplished his decease** at Jerusalem," though on a cross, and cried with a loud voice, "It is finished. Father, into thy hands I commend my spirit."

Jesus was perfect for he was the Son of God.

Dayton, Ohio.

BE READY.

Jesus thus commands us: "Be ye there-And in that way they continued until girded about, and your lights burning. The foolish virgins had no oil in their vessels with their lamps. They were not ready.

Gird your loins about with truth; true principles, true acts. Your good conduct will be a light around you that will protect you. For evil fears the light.

Be ready, for Jesus will come suddenly. At midnight the cry may be raised, "Behold, the bridegroom cometh."

If you are ready you can work better, more comfortably and restfully. Being ready shows respect for the Lord who commands you to watch. When the "Captain of the Lord's Host" makes the round of the camp of his soldiers let him find you awake.

It was a grief to Jesus in the Garden of Gethsemane, when he found his desciples sleeping, whom he had commanded to watch. Be ready.

J. J. Summerbell.

Dayton, Ohio.

EDITORIAL.

NO PAPER NEXT WEEK.

In accordance with a goodly custom of the Southland, we suspend publication next week. We wish all our readers a delightful Christmas week in the highest and holiest sense, and a glad and hopeful entrance upon a happy New Year.

THE CHRISTMAS JOY.

We are far and far from the shepherds' plain,
And far from the Bethlehem town;
We may never gaze at the arching skies
Where the heavenly choirs came down.
We may never look on the silver star
That marks where the manger stood,
Whose rude sides cradled the Holy One
In His beautiful babyhood.

We may never watch for the rising star
That guided the Magi's feet;
But, whenever the Christmas-tide draws near,
Its joy in our hearts is sweet;
And we ponder the wonderful story o'er,
And we carrol the birth-night song.
For the Christmas joy is a vital thing;
It is tender and pure and strong.

And we somehow think that Judaea's land
Has a sacred charm this night;
That heaven swings near to the shepherds' plain,
And the skies grow strangely bright:
There are faint, sweet echoes of choral song
That the listening ones may hear;
But the Christmas joy is a world-wide thing,
And its glory reaches here!

—Emma Lente, in C. E. World.

CHRIST THE LORD.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

We are not surprised that this good news was proclaimed by angels. None but angels were worthy of proclaiming it, for it was, and has proven itself to be, the very best news that man ever heard. Unto you is born a Savior. There are no better tidings than that. It is really more important that one have a Savior than that one be born at all. Man may not be totally depraved, yet he has a tendency to the bad, and unless a Savior saves him, he goes to the bad. Man is wholly incapable, by any sort of plans, resolutions, or devices to save himself. It takes more than man's resolutions; it takes God's also. God resolved to give to man a Savior who was in every sense able, capable and sufficient to reclaim man and to save man. This He did when the angels, on the first Christmas eve announced the birth of Jesus Christ in the city of David.

We are just beginning to see the great significance of this angel's message. Men are coming to learn more and more of what it means that Christ the Lord took upon Himself flesh and form and came into the world to dwell among men. His life, and this powerful, personal influence, is having its weight more and more every day and year. That life is not only redeeming individuals, it is reaching and redeeming every phase and feature of human society. All our Christmas joys, pleasures, privileges and pursuits, grew out of, and are attributable to the message of the angels which this golden text repeats. We do but repeat, in every good wish of Christmas, in every gift and token, in every pleasure and anticipation, this message a Savior has been born to man. He is capable of making life glad and heaven possible; overcoming all our woes and waywardness and wretchedness and giving to peace that passeth all understadning and a heart of joy and cup of salvation that the world cannot take away.

THE CHRISTIAN'S CHRISTMAS.

Christian people of every tongue, name, and persuasion should be the happiest of all earth's people at Christmas time. This is the Christian's time. His Christ, his Captain, Leader, his dearest Friend, his constant Companion, his elder Brother made this day and occasion possible, and for Him the day is named and the occasion observed. He celebrates now the birth of his Christ. The anniversary of his Friend and Savior has come. But for that event there would be no Christmas. He has the right, therefore, to consider and claim the day as his very own in a sense and manner that no other than a Christmas has.

Evil men, and wicked have no right to the day and to its joyous festivities. For their deeds destroy the day, the very spirit that the day observes and celebrate, and their lives would but annul and make to none effect the life and labors and love of Him for whom the day is named. It was the ways of wicked men, the deeds of evil doers who wrought with might and main to put the Christ out of the way, to crucify Him and to make the world ignore or forget Him, so that there should he no day kept in His name, and no celebration observed in His honor. Christmas exists to day, with all of its joy and peace and pleasure, not because of what sinful men have done to tstablish it , but in spite of all they could do to destroy it. Christmas is a child of Christianity.

And wicked men are still doing what they can to destroy this day; they take the liberty of Christian love for license and for indulgence and dissipation.

If their example were followed all the joy, happiness, peace, pleasure of the day would soon be done away. The day has a spiritual significance. Christ was God's free gift to man. No man had a claim or right to expect such a gift. God who tells that "it is more blessed to give than to receive", made the first and greatest Christmas gift. We have learned all our Christmas giving from that one act. We seek in this to follow after God, imitate the example He has set. This gift of God's was first of all for man's spiritual uplift, freedom, fulness, liberation. If we would follow to the limit the example given of God we would this day do somewhat for the spiritual betterment of men. He will be the happiest soul this Christmas who helps to free some other soul from bondage, and put it on a higher plane of living and of activity. The deepest significance of Christmas is spiritual—the world's eternal welfare and man's soul salvation.

FOREIGN MISSIONS IN THE SOUTH.

We of the Southern Christian Convention are not doing enough, either in men or money, for foreign missions. Whether this is because our Board does not cooperate directly with our missionaries on the field, or because we have not been properly educated to the theme, is not ours to say now.

We want it repeated till our people read and heed it every where that we are not doing enough for foreign mission. To be frank and plain about it, we are doing so very little that we are ashamed to print here the facts and figures for the past year, or the past two years. Our Christian people in the South simply do not know how to give for foreign mission. We just give somewhat, and very indifferently, to this the very greatest and most important of all church enterprises.

If the editor of this paper were asked to point out the one reason of our slow growth as a denomination, he would not hesitate a moment to name among the very chief reasons, our miserly and niggardly gifts as a church to foreign missions. We cannot tell the why nor the wherefore of this, other than to say that it is God's way and God's command that His people should preach the gospel to every creature; and the people who do not heed that command simply do not grow, increase, multiply in the earth. Brethren if we are not going to do our part in helping to evangelize the world, the question arises, Do we deserve to prosper and to grow?

A church gets light by what it gives; home missions multiply as foreign missions increase; the light that shines furthest away shines brighest at home.

If we of the Southern Convention really mean business we will have to wake up on the subject of missions, even on the subject of foreign missions. How many men men are we giving of all our number to the foreign field? How much money are we giving to support the men we do give? It would make us blush to recount the actual facts and figures. It is time and high time that our Foreign Mission Committees of the Conferences aid more than write long reports, make long speeches and then fall back into the same channel.

I know of no better wish for our churches in 1911 than that they shall become awakened to this subject of foreign missions, and increase their gifts of men and money to this heavenly call and holy service.

NEGLECTING THE WORD.

A thought sometimes prevails that reading the Bible belongs to women, children, and people of sentiment and much emotion. Wonder what a "high" person thus thinking would do with the counsel and the example of the cultured and scholarly and vigorous minded Emperor of Germany who said recently:

"I read often and with pleasure in the Bible, which lies on my night table and in which I have underscored the most precious thoughts. I cannot understand how so many men neglect the Word of God. In all my thinking and action I always put before myself, What would the Bible say to that? In hours of trouble and anxiety I turn to it for comfort. * * * I cannot think of a life innerly alienated from God. We must pass through Gethsemane hours, hours in which our pride is humbled. This is hard for us, as we would willingly be our own masters."

CURRENT COMMENT.

Peace.—Andrew Carnegie makes humanity his debtor. His magnificent gift of $11,500.000.00, the annual income of which, viz., $500,000.00 is to be spent in behalf of universal peace, may not serve to abolish war, nor even to disarm a single regiment in all the universe, immediately, but the deed is magnanimous, and the moral effect must prove itself of might in the final. That our time has produce a man who is willing to give such a sum to this great purpose is a most hopeful and significant incident. This fund will educate and maintain a small army of peace seekers, of peace experts; and the dissemination of peace knowledge and peace sentiment in society must, in the end, prove of inestimable weight and worth. Suppose, however, one war, even of small magnitude, is avoided and is stopped by this sum of money, will it not even then prove itself worth while? We think so.

But there is more in this gift than that. It is an evidence of the fact that there is more than sentiment in this desire, and this movement, this longing and prayer for universal peace. Men of means, of sound sense, of sober judgment, of great minds and hearts are interested in it; and are contributing their money, time and effort to bring it about.

In short, this unprecedented gift for this benevolent purpose makes every heart that has longed and prayed for peace, more hopeful that that glorious end is yet to be achieved.

It has been a long time since it was said, but it came from the highest and holiest source, namely, Jesus Christ our Lord and King, to this good effect, "Blessare the peace makers: for they shall be called the children of God." We thank God and take courage that the peace makers and peace preservers are multiplying among the children of men.

Public Manners.—We people of the South certainly have much to learn of public manners. By that is meant manners in public places. The North leads us far and away on this score. We have not learned the art and the science of respecting the other man's rights, and of "lining up" and awaiting our turn. We push and shove and crowd about ticket windows in a conglomerate, greedy mass. In the North, even at small stations, would-be purchasers line up and, though in haste, await in respectful silence and patience their turn. In stores we try to get attention of the clerk, and crowd the customer out ahead of us. In leaving, or boarding a train, we observe about as much order and as much respect for others as a flock of sheep, or a gang of geese. Respect for others is not only a mark of good breeding; it supplies the field for good morals. Morals and manners came from the same root originally, and they have not entirely departed from the original stem. A person of bad manners is not apt to be one of good morals. And respect for the rights of others is a Christian grace and virtue.

Name vs. Character.—Changing the name of Tom to Charley does not make Tom any better. But the members of Jersey City County liquor dealors' association think it does. This association, with Solomonic notions, voted the other day that "saloons" must hereafter be called "cafes;" and "bartenders" must be changed to "servers." Every decent cafe in the land ought to get out an injunction against this slander. The change of name does not abolish the odium of the saloon. What people want and demand is a change of character The saloon needs to change its character through and through. If this liquor-dealers' program could be carried out it would not be long before "cafes" and "servers" would be undesirable words and names in the vocabulary. The saloon degrades and demoralizes everything it touches; and it would degrade the most sacred name in all the vocabulary if in anywise attached to it. It degrades men, and demoralizes them, as readily as it does names and places.

Saloon Forces at Work.—The reason why prohibition does not stay when you get it, is because anti-prohibitionists never stop. When temperance people win a battle they are weary of the fight, or are satisfied, and so quit. Saloon forces are different. They never raise the white flag. The only peace they know, or want, is war—or the wide open saloon. The temperance people having won a victory, raise the white flag, say now let us have peace, thank God and quit fighting. Well, brethren, there can be no peace as long as there are men who want the open saloon, who love their liquor and want it convenient. They are going to keep on, unless their appetite changes. One other fact. Anti-prohibitionists say that prohibition does not prohibit, and then go to work to make good their word. No people do as much to make prohibition null and void as those who declare against prohibition. This is in keeping with the first fact stated: they never stop.

Unless we are mistaken, the prohibition advocates will have to get busy in North Carolina. Anti-prohibitionists have not stopped a day since the election went against them. They have been declaring that prohibition does not prohibit, they have been giving their efforts and patronage—many of them—to see that it does not prohibit, and now they are establishing throughout the commonwealth "near-beer" stands. These stands are to be found on the roadside in the country, the busy streets of our cities and wherever a thirsty customer may be entrapped. Brethren, it is time the temperance people of the State were awakened as to the evil every where apparent.

—The Washington Herald says that a Toledo man swallowed a dollar the other day and the surgeon charged him $100. to cut it out of him. The moral is, Don't swallow your dollars.

—Have you read The Life of Rev. James O'Kelly by McClenny? The price is $1.50 and the book may be had by writing The Christian Sun, Elon College, N. C., or W. E. McClenny, Suffolk, Va.

HIS STAR.

"We have seen his star in the east, and we are come to worship him." Matt. 2: 2.

If a new, a strange star were to be seen in the eastern sky, it would not only attract star-gazers from the great observatories of the world, but great multitudes would look at it with a wonderful interest. Its blazing light and unusual appearance would attract thousands of men, women and children. The astronomers from all the observatories would turn their telescopes towards it, and look with intense interest at the stranger among the starry realms. Not only would the multitude at large look with profound eagerness, but the wise men would be busy, deeply and anxiously concerned about it. The papers, the reviews and the ways of communication with the world would flame and flash with brilliant descriptions and messages and vivid illustrations, while many would be talking about the new appearance of the eastern sky.

Look as much as you can at the stars blazing like candles in the darkness of the night all up through the dark regions of illimitable space, until the rising sun extinguishes their feeble light, then admire his ascending greatness and brightness, and gaze at his setting splendor until the light is turned on again and every star gleams, through the deep dark space, like jets of silver light. Repeat this view a thousand times, if you can, and yet you will watch with the same interested look you had when you first saw the light. Stand by a lake at evening when the waves sleep on the face of the deep water—behold the water like a mirror reflects the star-lit heavens, and still you will love to look at it with increasing wonder and delight every time. The moon with her pale, familiar face you have noticed many times, unknown times, over and over with regular monthly returns and nightly visits, yet her coming is watched with as much admiration as if it were the first time.

You may tire and grow weary, sometime, looking at the beautiful and sublime things on this globe, but when you raise your delighted vision starward, heavenward and on up still higher toward God, you are so transported with the view you never tire, but linger long in joyous contemplation of His supreme majesty and loving kindness. This leads you to believe while standing on the eternal promises of His Word that that unseen power and invisible hand will comfort and support you; that He will guide you into all truth and give you freely the joy of His salvation.

I could not tell you the color of the sun by trying to look at his brightness. The sun seems to say to me, "Do not strain and hurt your eyes by looking at me, for you cannot see me as I am, but look at the rainbow which I paint on the sky—see the grass and flowers which I made so beautiful with variegated colors, look at the water which I draw from the ocean and send it over the world in the form of rain to quench your thirst and to refresh you in so many ways."

Neither can any one tell you much about God who was manifest in the flesh when His star was seen in the east. And without controversy, great is the mystery of godliness. God was "manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." But His attributes show Him in His divinity and power. Search them in His word, for they will be very helpful for you in working out your own salvation. So many specimens of His works are shown throughout the whole creation of the worlds, that every intelligent mind sees them all about, below and above, and ought not to fail to recognize the reflected image of the great Workman and master Builder of this great array of distances from each other and revolve in the order of time with measured velocity, and without any tangle or collision in their constellated greatness and glory; each one going out through space and coming in on time. Well might one who gazed at the stars in their nightly splendor thrum on a well-strung harp while watching upon the Judean plains, and sing with so much delight these beautiful, impressive and most expressive words, "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." This has been the beautiful, lovely song which rolled down the ages since, the strains of which have been caught by millions of happy voices, moving in the great caravan of people, catching the echo of this heavenly melody as it floated and surged down the corridors of time.

If this and other worlds are so beautifully situated in the universe of God with such unlimited attractions and blessings, how much more so will be the heaven, the state where that innumerable company of saints shall meet to live and praise the Lord forever? That will be a healthy country where no siskness nor death will come and where everlasting spring remains.

It is not surprising that the wise men said, "We have seen his star in the east, and are come to worship him." These wise men had been reading, thinking much, studying and looking for the great event. A mysterious star appeared in the east until it attracted their admiring attention, and "The star which they saw in the east, went before them till it came and stood where the young child was." It was a divine light sent to show them where the infant Jesus would first make His appearance in the world. In this way He entered the world in human form, having been thus ordained and sent to prepare the way for its salvation, intending that the means provided should be perpetuated through the ages down to the last moment of time.

The wise men had seen His star, and called it His star in contradistinction from all the other stars which coursed their way in the east. His star; the star of Jesus as it gleamed with a lovely brightness above the others. The Jews, in whose country Jesus was born, took no interest in the great event. Another thing may be carefully noticed: that the ignorant, the curious, and some other classes were not attracted—they are not mentioned in the text, but the wise men, scholars, philosophers, astronomers, and perhaps some of the ancient poets were there. Judging too from the costly perfume and gifts which were presented, they were wealthy or in comfortable positions. The wise men were looking for His advent, for doubtless they had read the Scriptures of the old Testament which referred to the coming of the star. In Numbers 25 and verse 17 these wrods are employed and used with effect: "I shall see him, but not now, I shall behold him, but not nigh: there shall come a star out of Jacob, and a Scepter shall rise out of Israel." It may have been they read the words over and over with wonderful earnestness, because it was most suggestive of the Savior's coming. His star was what a wise expectant world was anxious to behold. What beautiful names are given to Him in the Bible. Every name by which He is called seems bright with His praise, and appears to breathe with celestial splendor. None so charming—none so musical, none so heavenly as the manes given to Jesus who is above every other name. See by what beautiful names Isaiah calls Him in his sublime, prophetic vision: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace."

And all the stars which blazed down through the ethereal realms not one of them attracted so much attention as His star in the east. The light of heaven, the light of divinity, and of God in a most inviting way flamed all about them, until it went and stood over where the young child was. This star is mentioned four times in this same chapter, showing con-

clusively that it was the central and greatest star in the heavenly galaxy. Then turning over to the sixteenth chapter of the last book in the Bible . these lovely, comforting and inspiring words greet us: "I am the root and the offspring of David, and the bright and morning star. Can words be more expressive or language more impressive? He calls himself "the bright and morning star." Bright and beaming with the reflected glory or heaven, so welcome was it that many did not fail to honor, admire and worship Him.

Last year when Mars came several millions of miles uearer the earth making its nearer and nightly appearanc for over two months, so many were pleased to look at the far distaut visitor. It and other celestial visitors have caused so much interest, how much more blessed was the coming of Jesus, "the bright and morning star?" The morniug star—the day star is brighter than myriads of stars which twinkle in the myterious realms of unknown worlds. When its welcome light is seen in the morning twilight we know that the sun will soon light up the world. So when the wise men saw His star in the east they believed that light was about to shine upon the world made dark by sin and transgression. They were so happy that, "When they saw the star, they rejoiced with exceeding great joy." And it is not surprising to hear of their action recorded in the following verse: When they were come into the house they saw the young child with Mary his mother, and opened their treasuries, they presented unto him gifts, gold and fraukincense and myrrh."

The wise men worshipped the infant Jesus. That was a lovely scene, to behold these wise men worshipping the young child. Look at the attitude of their devotion—they fell down. How lowly and humble, and yet how earnest and sincere they came into that sacred presence! Worship, what is it? It is religious homage—a term of honor, reverence. They went to honor and reverence that immortal child. Can we not learn to be more devotional while waiting upon the Lord? It sometimes occurs that individuals meet to worship, and then worship other things besides the true and living One. Their minds turn away from Him who ought to be the object of their devotion, and are placed upon the other things. The singing may be good from a cultivated view, and yet there may not be any real devout, heartfelt worship in it. It may be too formal without the spirit of sincere worship. What is greatly needed in worship is the spirit and the understanding of the spirit. When nnder the influence of the spirit, it helps to give life, pitch, tone, volume and power, and sends the music to thrill every soul by its charming melody.

The prayers offered iu worship may be adorned with subtle words, at the same time they may be without the unction and sanction of the spirit. Such faithless prayers have been presented to our Father many times. They have passed too much selfishness—too much learned polish and not euough of the divine knowledge and the sweet spirit of Jesus to make them effectual at the throne of mercy and pardon. They were not charged with enough of the essential power to seud them up to God, and the expected blessings did not come because you did not ask for them in the right way. So many of us have made mistakes in this way. When you feel that something is wrong, when you know that your devotion is a burden, that is so heavy upon your soul that you cannot carry it alone turn over and think in a very earnest way what the apostle said: I will pray with the spirit, and I will pray with the understanding also.

The preacher may fail sometimes in his devotion, and it is possible that some earnest, honest ones have in their efforts to produce the right kind of preaching. The sermon may be well conceived, its plan good and strong from a literary point of view—its style earnest aud winsome, and its delivery beautiful, and yet the word may fail to have a clear, free and full access to the hearts of the people. He and they may not be in the spirit which the opportunity demands and the service so greatly needs. It may not be the kind of preaching which God wants nor that which the people need. Many times have preachers and people gone from their service dissatisfied with themselves and their service because it was not what they desired. The same congrgation has many spiritual children to be fed aud nurtured with the sincere milk of the word. The nnder shepherd receiving the blessings from the heavenly Shepherd ought to be able to rightly divide them to the flock giving to each one a portion of the hidden manna and the bread of life. Well may many of His willing servants come before the people and in His presence with the fear and trembling as they try to briug that living water to refresh them that hunger and thirst after righteonsness. Since the Lord is the object of worship, look unto Him with reverence, love and devotion and praise until true worship is enjoyed, and experimental religion is gladly realized. Above everything, we should not fail to worship God in spirit and in truth, and in the beauty of holiness. And if the spirit bears witness with our spirits, it is an evidence of our acceptance with Him. On the other side, if there is no spirit, no life—no blessings will be obtained. The full joy of His salvation is ready for each to have, and for all to proclaim.

As many times as the birthday of Jesus has been celebrated aud as much as it has been enjoyed on so many occasions, may this be the best and happiest of them all; for "we have see his star in the east and are come to worship him." This bright and morning star will shine on until millions shall be attracted by its brightness to behold the Lord in triumphant victory aud live forever in the undimmed splendors of eternal day.

J. T. Kitchen.

PERSONAL POSSIBILITIES.

It is an encouraging fact that the Christian who would be the means of causing others to become followers of Christ, is divinely assured that his efforts are never useless, even though he may not see any tangible results. There are great possibilities even in one Christian life. One may have only ordinary talent, and yet if it be consecrated to the service of the Lord, it is sure to be productive of a great deal more good than that one can conceive of. Rev. W. H. Geirstrveit, the former editor of "The Baptist Union," says: "Years after the writer had been active in the Christian life, he took steps to learn who the preacher was who had spoken the message which led him to a decision for Jesus Christ. The minister was visiting his pastor at the time. When the information was secured, a letter was written to the minister, telling him of that influence years before, all unsuspected by him." That news must have been very refreshing to that minister. His labor had been more fruitful than he had imagined. Mr. Geisrtrveit also says: "Some years ago a young bank clerk, who had decided for Christ, after some hesitation arose in a meeting of young people and simply announced that he wished to sy that he had decided to become a Christian. Sitting by the writer, who was the pastor of that church, was a young lady, who turned and asked him if he would make an appointment to talk about this subject. The next Tuesday was fixed. When the pastor arrived he was informed that the decision had been made, and the young man's frank, manly statements had led to it." In simply doing his duty to himself, that young man had unconsciously so influenced that young woman that she became a Christian. When one openly confesses Christ, he is likely to make an impression upon others quite beyond anything that he had expected. And silent influences go out from a true Christian life which have great possibilities in them.

C. H. Wetherbe.

AMONG THE CHURCHES.

Greensboro.

I used to think that the boy who entered college, behind in Greek and Latin, had a busy time, if he succeeded in attracting his classmates sufficiently for them to know that he was in the gang. In fact, he seemed to think of nothing that could so nearly claim one's entire time and thought as a great stack of books before him as he went before his teacher from day to day. One morning after a long siege of studying and racking of brain, the evening before trying to get these lessons well in mind; in the stack of books that lay before me could be seen Latin (Pliny's Letters), Math. (Analytics) Roman and Grecian mythology and Greek—thinking through these books, I exclaimed, "can these dry bones live?" Indeed they seemed as such to me and to be sure there must be a mighty awakening preceding any signs of life in them to the average school boy.

I was not mistaken in fancying the day of preparation to be one of serious tho't and constant application, the hour of search and research, but I failed in a measure to get a distinct vision of the grave responsibilities and overwhelming duties that awaited the partially prepared in the public walks of life. A position, like as I have been, humbly and prayerfully trying to fill for the past few weeks, will certainly call our attention to the fact that there is work to do and that one is expected to do it. I would not leave the impression that the field from which I write is a hard one but that it is a busy one, filled with energetic and appreciative people. If you could have been with us yesterady you would readily concede to this statement. The Sunday school showed an increase of twenty and the congregations both for the morning and evening service were nearly doubled. A very good day with us, to be sure. One that meant much for the power and spiritual uplift of the church. For the evening service we are especially indebted to the "Greensboro Male Chorus," of sixteen voices, for the most excellent music furnished, consisting of four beautiful and appropriate selections, well chosen for the occasion. We shall be glad to welcome them again at any time they may wish to visit us.

The city seems not to have drifted beyond the influence left her by the earnest speakers and mass meeting, representing and composing the Laymen's Missionary Movement, nearly one year ago. Already we are beginning to look forward to the anniversary of this great movement which will be held the 12th and 13th of January. The first meeting preparatory to this laudable undertaking was held in Grace M. P. Church yesterday afternoon. Messrs. Ireland, Scales and Hines were the principal speakers, and after these prepared addresses an open conference was conducted, Mr. Hobgood presiding. The plans and place for a meeting next Sunday afternoon was left in the hands of a committe which will report some time during the week through the daily papers.

The days have come when men are not satisfied with merely receiving the Gospel themselves but they are longing to give it to others regardless of the sacrifice. Not satified simply with all Christendom being flooded with Bibles and Biblical men but earnestly yearning for the dawning of the day when the story and life of the lowly Nazarene shall linger in the hearts and be upon the lips of the principal leaders of the various nations and tribes of earth. Our homes are becoming more nearly associated in Christian efforts. The local churches making up any particular branch of the Great Church of God are beginning to realize more and more that they are not separate and apart but that they are **one**; in every phase of work that affects the gospel of Jesus Christ. The various denominations of Christian lands are becoming more closely united in this great missionary effort. The statement was made yesterday in the meeting that "the church that was not missionary in its enterprises had no place whatever for existence upon God's earth." Truly, denominational lines are becoming so faint over which any real Christian worker may easily step.

Beyond a doubt our horizon, as to the nations of earth and the mission of the Gospel of Christ to the world, is broadening, it is breaking, it is vanishing, it must ultimately dissapear, and the inhabitants of the nations of earth and of the islands of the sea must become the inhabitants of the Kingdom of our God.

L. E. Smith.

Columbus, Ga., Letter

The South Ga. Conference of the M. E. Church, South, which convened with St Luke church the 30th of last month was in session six days. For a long time I have been anxious to attend such a conference, so I was especially glad of the opportunity that I enjoyed for those few days. One can hardly conceive of the magnitude of a Methodist conference until he sees something of the works of such a body of men as Columbus recently witnessed. It might not be without interest to Sun readers to give a few statistics of the conference. There is a total of 234 ministers in the conference. They received for their labors $196.578.40, or an average salary of a little more than $835. Paid for Foreign Missions this year, $29,035.53; for Home Missions, $20,-317.16; for Church extension, $9,217.04. Collections for all purposes amounted to $664,940.38. A total membership of 84,-626.

Bishop Maddison of Florida presided over the Conference. It was my privilege to hear him address the conference twice. His words were full of wisdom and truth. A rare privilege to hear such a man.

This was a great gathering. It has left lasting impressions on the minds of many people in this city. I feel myself uplifted by having attended.

Rev. E. W. Gray who was attending the Methodist Conference preached for us at Rose Hill the first Sunday instant at the morning hour. On account of a heavy down-pour of rain, we had no service last night. Bro.Gray's sermons were greatly appreciated.

Since my last letter, the young people of our Sunday school have been organized into the "Rose Hill Christian Church Improvement League." An enthusiastic service was held the past Sabbath afternoon. We hope to accomplish good thro' this organization.

Our people were called to the sanctuary yesterday by the chiming of our new bell, which came last week and was substantially placed in the belfry in time for Sunday's services. We have a sixty-five dollar bell and its tone is very pleasing. The company we ordered from donated the church one half the price, for which we are very grateful.

There has been a small increase in attendance the past month. This applies to both Church and Sunday School. We are trying to sow seed that will yield a rich harvest in time yet to be.

G. O. Lankford.

Dec. 12, 1910.

Portsmouth Letter.

The Christian Missionary Association met with the Portsmouth Christian Church Decembed 6, 1910. The weather was unfavorable, nevertheless the meeting was one of the most successful ever held. The same officers were elected for another term. Twenty-four new names were entered upon the roll. This gives the Association an enrollment of about 120. The Association is looking to 200 as its goal for the next two years, and we are sincerely hoping that it may be reached. By the next session we ought to secure enough new names to carry the enrollment well beyond the 150 mark. There are many who ought to be members of the Association that are not. I entreat you have your name enrolled; it costs only $10.00 per year.

The Association is doing good work; a work that we could not afford to dispense with, as a Conference. It is a powerful missionary agent, supplementing the work done directly by the Conference. We could not properly carry forward our mission work in the Conerfence today without the aid of the Association. The work at Newport News is a child of the Association and dependent upon it for assistance until it reaches the point of self-support. This it is gradually doing. The work at Winchester is being assisted by the Association. This work is in its infancy, but has the promise of rich results. A house of worship is being built in the city that will compare favorably with those of other denominations. It is to cost about $10,000, if my memory serves me right. The pastor, Rev. W. T. Walters, has already solicited over $2500. The house is now ready for the roof. Let those who can, send him a dollar. The Association is helping the work at Portsmouth in caring for its debt of $13,660. The Conference with the assistance of the Association could not furnish enough money to enable the church to make the necessary curtails on the loan. In fact the church could not have been built without the assistance of the Association. The Association made the enterprise possible and furnished sufficient ground for launching it.

The last Conference year was the most successful year in the history of the Portsmouth work. The reports show that the Sunday school has an enrollment of about 400 and raised $144.35 for Sunday school purposes; the Ladies' Aid Society an enrollment of 50 and raised $568.98; a live Christian Endeavor Society organized about two and one half months ago; the church enrolled 42 new names, raised in the field $2,276.54, received from outside sources, $3668.48, all told making a total of over $6,500. In addition to the above there was a net profit of $6,500 from the sale of the old site. The congregations have greatly increased during the year. The biulding of the new church has been a great blessing to the work and we trust the debt shall not be unduly burdensome.

J. W. Harrell.

Dec. 13, 1910.

Wakefield, Va.

We renewed our church note Monday the 12th and cut it down to $1500. It has been stated before that we had in the beginning enough subscriptions to cover our indebtedness, but poor collections and interest have been very hard on the faithful few who have to bear the burden. We have a property here that the Conference ought to be proud of and we feel that they are. Some of the brethren have contributed well to the work here and we feel that others will do so before our debt is all paid. Brother W. E. MacClenny, of Suffolk, Va., sent us one dollar to be used on the note. Christmas is almost here and our churches are preparing to give the children a good time and to entertain the older people. Christmas presents have begun to come, and we want to thank our brethren, L. B. Faison, W. R. Clark, for fresh meat, R. H. Hargrave, for fresh meat and a nice ham, John Maynard, W. S. Barrett, and J. H. Harris, for sweet potatoes and Charlie Freeman, for meal.

The good people in this part of the country are very thoughtful of their preacher in keeping him supplied in something to eat and if they should see their preeacher in need of a long coat I feel they would supply him with one. Our Dendron work is doing well, we have large congregations, and one of the best Sunday schools in town. One of the men's Bible classes gave an oyster supper a few nights ago. We were invited to attend their good supper, but the weather was so bad that we could not attend. Prof. J. J. Lincoln had been called upon to address the class so he was present and from reports he made the speech of his life. We feel that he must have spoken before supper, because from reports he would have made a failure after, "Too full for utterance."

May the brethren have a merry Christmas and a happy new year.

C. C. Jones.

Malone, Alabama.

As I write these lines I am confined to the house and fire. I missed my appointment at New Harmony last Saturday and Sunday on account of "shingles." Now, Bro. Editor, I have always liked shingles—I loved to make them, to nail 'em on houses, and to shelter myself under them from the rain, heat, and cold. In fact all of my former dealings and associations with them have been pleasant and somewhat profitable, until last Friday, when, after several days of exceedingly mean feeling they made a most horrible appearance on my left side from whence they began to spread over me with such pain as seemed impossible to bear, but which I endured until yesterday, when I thought I could bear it no longer, I sent for the Dr. and lo, it was "shingles." Miserable, offensive word, **shingles.** Now you may call it prejudice if you wish, but if I ever get rid of the so called shingles that are tacked on to one side of the house in which I live I'll take boards, plank, anything but "shingles." Excuse me, brother, for I had started to say something about my church work, and went off onto shingles. In fact I don't know just how to givea write up of New Harmony at this time, for they may have had shingles too since I was with them and if so they are in no condition to be written about. However, they were all right a month ago, except two members who had had too much "booze." Lizzie says she doesn't know which she had rather be bothered with, a man with too much booze or the man with the shingles. So I have decided that if that is the proper estimate to place on a man in my condition I will lay my pen aside till I get well.

C. M. Dollar.

Malone, Ala.

—For simple questions commend us to the Norfolk Landmark, (which professes to sit at the head of the Round Table). For instance, this: "What is the masculine of suffragette?" Why, suffer, man; what has become of your dictionary?

—"Rev. T. E. White and family are to have two years' furlough out of consideration for their health. Rev. W. C. McCloud has been commissioned for the Salinas field, his commission to begin at the close of the school year next spring." —From January Christian Missionary.

—Lest it should escape the eye of the Charlotte Observer, and so not come at all to the attention of the Norfolk Landmark, let it be recorded that at a great gathering of the best citizens of the live and up-to-date city of Suffolk, Va., last Sunday night, when Dr. W. W. Staley asked all who were born in North Carolina to stand up, about one fourth of the vast audience arose. It was a gathering of the temperance forces, and the "down borners" were showing where they stood all right, on the great question.

—Our Mission Board is still in need of funds for our Ponce, Porto Rico, house of worship, but the January Christian Missionary has this glad note:

"The week the Mission Board was in session the Porto Rico building fund had a big boost. One check received for $1,000 for the Ponce church building, and a prosperous business man sent a pledge for $1,000 for the same purpose. Think of it: in a single week we received $2,000 for the much needed church building in the city of Ponce. That birthday offering plan has been continued, and the funds are to go for the building in Porto Rico. We can build the Ponce church this year, and plans will be secured for the building as soon as possible. Considering that all materials will have to be imported into the island, we will need not less than $6,000 for the building. Have you some more big lumps to drop in to keep the other two company?"

OUR YOUNG PEOPLE.

Prof. W. A. Harper, Editor.

ROUSEMENT.

I owuld say enthusiasm, but we have had enough of that; or resolutions, but I fear we have had enough of them also. **Rousement** is what we need—which means enthusiasm put into action—resolutions become fact.

There can be no doubt that enthusiasm that wanes and resolutions that sleep the long sleep do monstrous harm in our church assemblies. It is a dangerous thing to stir the emotions and then not conserve the consequent enthusiasm by definite, well-planned work. Better not introduce a resolution or make a stirring speech, unless you have the assurance of carrying out your resolution and the skill to direct the emotions that will be aroused. Some preachers ought never to close a preaching service without the invitation to accept Christ—because they stir the emotions, which, unless they are acted upon by the individual, render him callou- to future appeals.

But to our theme—the need of **rousement.**. There is special appropriateness in this theme at this season. We have the custom of forming resolutions at the beginning of the new year. We have done this for a long time, and no doubt the custom will never wholly perish from the earth. Many of these resolutions are never carried out. Why? We were not in earnest. Our emotions were stirred, but we did not properly direct them. We lacked **rousement.**

Our church, too, needs **rousement.**. We met in general assembly last April in Suffolk. We resolved then and there to make the great Laymen's Missionary Movement effective in our Southern Convention. We appointed a leader for each Conference. Eight months are gone—and what have we done?

The banner of the Young People's Convention has as its motto: "Teacher-Training and Organized Classes in every Sunday school; a Christian Endeavor Society in each Church." How many measure up to this standard? 'Tis needless to further particularize. We know we have resolutions enough—we know the bodies which passed these resolutions were enthusiastic enough—let us hope not too enthusiastic—and yet we have not attained. Shall we?

That depends. If we combine with our enthusiasm some hard work in our locality; if we mix our resolutions with practical application; if we get "roused," employ "rousement," we shall succeed; otherwise we shall fail.

Brethren, I plead with you, at this new resolution-forming season not for less enthusiasm, not even for fewer resolutions (tho something might be said on that theme), but for **rousement** in our work, for the planning of our work and for the working of our plans. Let us all resolve never to introduce another resolution unless there goes with the practical method of achieving its recommendations. Let us bend every energy to realize the resolutions which are now upon us with enthusiasm, yes, but also with the unflagging perseverance that comes from soul **rousement.** We need it

C. E TOPIC FOR DEC 25—A FEW SUGGESTIONS

Be Born in Us Today, Eph. 3: 14-21.
(Christmas Meeting).

The Scripture:. By all means have the Scripture recited from memory. Let a brief comment follow.

The Leader: The leader would do well to speak of Christmas not so much as an event, but as a spirit. Let him show that the Christmas spirit, the spirit of sacrifice, helpfulness, love, is what the world is poor in ,that this spirit should permeate the entire year and not be limited to one day or to one week of rejoicing. Not what we receive, but what we give, is the real test and standard of Christmas.

A Novel Christmas Idea: We have Sunday-school Christmas trees for our little folks at home. Why not have an Endeavor Christmas tree for some one else—the Orphanage say? Have every member bring something, put it in a barrel, or several barrels if neseccary and ship to the Orphanage. Don't you feel that you would enjoy that? I know the orphans would. Try it.

Written Work:. An essay of three minutes on the "Origin of Christmas." An address of 3 minutes on "The Real Meaning of Christmas."

Questions for Voluntary Answer in the Meeting:

Why should we be glad at Christmas?

How can we be glad then?

What must be born in us to make us Christ's?

How does this birth take place?

What is our part in it?

Can we help others to this new birth? How?

How do we know Christ dwells in us?

How do others know it?

What is the proper way to keep Christmas?

How may we have every day a Christmas day?

Scripture gems for voluntarily giving in the meeting, with a Sentence Comment.

Ye shall know—what? John 14: 20.
Perfect in one, John 17: 23.
In Him was life, John 1: 4.
Life in Himself,of what kind?, Jno. 5: 26.
More Abundant Life, John 10: 10.
If Christ be in you—what? Rom. 8: 10.
Unto eternal life, Rom. 5: 21.
Shall also quicken you, Rom. 8:11.
Should not serve sin, Rom. 6: 6.
Crucified with Christ, Gal. 2: 20.
A New Creature, Eph. 2: 15.
Having abolished Sin in the flesh, Eph. 2: 15.
Put on the New Man, Eph. 4: 24.

The music: Be sure to have special Christmas music and let it breathe the real spirit of the season.

For Next Week: Let the leader for the first meeting of the New Year ask each one to consider carefully what he regards as a new step the Society ought to take for the next year and to report it to the chairman of the Lookout Committee not later than Friday. Let that committee have a meeting on Saturday and adopt a New Year Resolution for the Society to be presented and formally adopted at the Sunday's Prayer-meeting.

C. E. TOPIC FOR JAN. 1—A FEW SUGGESTIONS.

Untrodden Ways, Josh. 3: 1-17.
(A New Year's Consecration Service).

The Scripture: Have the Scripture read dramatically, the leader reading the narrative parts with a special member to read the part spoken by the officers, another the words of Joshua, and another the words of the Lord. Such a rendition ought to give charm and zest to the meeting. Have a short comment by the pastor.

The Roll-Call: Give every single member some special work to perform, handing the names, in the order you desire them called, to the Secretary. This will insure a well-planned meeting and give variety to the roll-call. Make a special effort to have every member present. The Roll-Call will come after the reading of the Scripture as suggested above.

The Leader: When the leader's name is called, (and he will likely put himself first on the list), he should speak of the fact that we are never done in our spiritual work, Christ's command is "Follow me." In his great commission, his words were "Lo, I am with you alway, even unto the end of the world." Let him speak of the joy and satisfaction, and peace of mind this constant companionship of his brings us, and especially if its helpfulness at the beginning of the New Year.

Written Work: An essay of three minutes on, The making of New Resolutions; another on "Christian Endeavor Consecration meetings."

Questions for provoking Thought:

What is the good of making resolutions?

Is frequent self-examination desirable?

On what condition only will our good resolutions pan out?

What is the most valuable resolution for a sinner to make?

For a Christian?

What hinders from completely following Christ?

What result follows those ways which are self-chosen?

Show the power of planning resolutions in the life of Abraham. Of Jacob. David. Peter. Paul.

Of the prodigal son.

What has been my experience with planning good resolutions? (To several).

What kind of resolutions will always be owned and blessed? (To several.

Scripture Seed Thoughts for Meditation and Memorizing:

God makes the way. Ex. 14: 16.
Destruction of our enemies, Ex. 15: 19.
In the mighty waters, Isa. 43: 16.
Mountains and highways no hindrance, Isa. 49: 11.
His way is perfect, Psa. 18: 30.
Holy in all his Works, Psa. 145: 17.
Our ways vs. God's ways, Isa. 55: 9.
O the depth of the riches! Rom. 11: 33.
Great and marvelous, Rev. 15: 3.
He leadeth me, Psa. 23: 3.
Unto such as keep his covenant, Psa. 25: 10.
Every good path, Prov. 2: 9.
In the way of wisdom, Prov. 4: 11.

Chairman of Lookout Committee: Let this officer's name be called last on the program and let him then make "the budget of good resolutions" report from his committee for the New Year, as provided at the conclusion of the previous meeting. Adopt these resolutions with bowed head, followed by prayer.

The Pledge: Recite or repeat the pledge after the roll-call.

Daily Readings:

Mon., Dec 26.—The divine Leader, Exod. 13: 20-22.
Tues., Dec. 27.—God the way-maker, Isa. 43: 15-21.
Wed., Dec. 28.—The Lord's highway, Isa. 35: 4-10.
Thurs., Dec. 29.—Peace by the way, Gen. 45: 24.
Fri., Dec. 30.—The excellent way, 1 Cor. 12: 31; 13: 1-8.
Sat., Dec. 31.—Trust for each day, Jas. 4: 13-15.

Sun., Jan. 1.—Topic—Untrodden Ways. Josh. 3: 1-17. (A New Year's Consecration service).

Still Fighting.

That man is most likely to be in the forefront of life who is fighting the most sins. Not the man who thinks he has conquered the most, but the man who knows he has most to fight, must have the heartiest approval of the Captain of our Salvation. For the closer we get to Christ the more sins we shall be conscious of and shall strive against. Then even our failures cannot defeat us. It is not single failures before sin that bar a man from Christ's strength and presence, but only the failures to keep on fighting. "God will not look you over for medals, degree, and diplomas, but for scars." May the scars of our forgiven sins and of our forgotten defeats be only reminders to us of the battle that is still to be fought! So long as the fighting is continued, the victory of its ending is assured.—S. S. Times.

THE GIFTS I ASK.

These are gifts I ask
Of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And, for the hours of rest that come between
An inward joy in all things heard and seen.
These are the sins I fain
Would have thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadowy gray
On all the brightness of the common day.
These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadow of clouds that swiftly pass,
And, after showers,
The smell of flowers
And of the good brown earth—
And, best of all, along the way friendship and mirth.

—Henry Van Dyke.

THE LOVE OF CHRIST.

"Thou shalt be a witness for him unto all men" (Acts 22:15).

The love of Christ is the real motive for all true missionary endeavor. It so fills the soul with its joy and peace that we cannot but tell to others the story of this marvelous and matchless love. We become willing to endure any trial and to incur any risk in order that we may be the bearers of this message to those who sit in darkness. It is this love alone which interprets the sacrifices which men and women thus gladly make. It has made the dungeon, otherwise loathsome, resplendent and glorious. It has made the wheel and rack softer than couches of down. It has made the fagot and flame a triumphal chariot to bear noble souls to glory and to God. O, yield your hearts today to this mighty motive! In life amid its trials, in death amid its coldness and darkness, and in heaven amid its triumphal songs and peerless glories, Christians can still exultingly say, "The love of Christ constraineth us."—Robert Stuart MacArthur, in Watchman.

RESPECT THE MOTHER.

Mark the young man who is coarse and disrespectful to his mother. No roseate pathway can be hers who shall sustain to him the relations of wife. Not the happiest will be the lot of those who shall come to be his children. Not to be envied is the neighborhood even in which he must be reckoned as a citizen. It does not matter what the mental stature of that mother is, how old, how bent, how decrepit, the man to whom she is mother owes to her gentleness, kindness, tenderness and consideration. Did she fall back and did the children, by means of superior advantages, pass her in her race? But think of the toil and trial, her devotion and denial, her mind and her years that she gave that the children might derive the benefit. Think of her sacrifice; no wonder if she fell behind, with her heart in her home, in the buds that were hers. There is no rank, no station, no condition, that may exempt a manly man from a kind regard for his mother.—The Weekly Bouquet.

Prayer Our Greatest Service.

No form of service that any human being can render in God's Kingdom on earth is equal, in practical value, to the service of prayer. Many do not realize this; therefore much that their prayers might do remains undone, as they mistakenly put other forms of helpfulness into first place. A missionary to Persia, when leaving this country some years ago, was given a farewell meeting at a stopping-place on his way to his steamer. He had made no appeal for money, but at the close, as persons grasped his hand, one well-meaning young man said to him, "We'll try to send you something more substanital than prayers." Quickly came the reply, in deep earnestness: "My friend, you can't do that. We shall be glad of anything you may send; but more than all else we need your daily prayer." The reason why prayer is the greatest contribution we can even make is that it releases God's energies. As James H. McConkey has pointed out, its secret is in the six words, "If ye ask, I will do." Beause God can do more than man can do, the prayer of man that is used of God is greater than anything else that man can do.—S. S. Times.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

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Henderson S. S., N. C.	11.29
Shallow Well, N. C.	10.32
Amt. 48th week	253.98
Total	$3730.93

Elon College, N. C., Dec. 14, 1910.

My Dear Children and Friends:

Again we come to you just before Christmas to wish you all the season's greetings—may your Christmas days be filled with joy, gladness, gifts, graces, and glory! We do not know exactly how our Christmas will be as yet, happy we hope. The children are full of Santa Claus and are writings letters to him and asking for all kinds of gifts—Santa has quite a lot to do here, 40 stockings to fill, (including James' and Mary Lee's), but he is such a wonderful old fellow, guess he will accommodate all. Here's happy greetings to all the cousins and friends who have helped us this year do so well for all our family of 36 children. May you be happy and enjoy the blessings of this life made possible by the Christ whose birth we now celebrate.

Mattie and Joseph Meddlin, Youngsville, N. C., were received into our home Dec. 12, 1910, thus giving us 38; there are 5 others accepted.

We regret that an error appeared in the Morrisville Church report last week—$1 00 was printed when it should have been $3.05. We cheerfully make the correction.

We are genuinely thankful for such a liberal report as we present this week. We do trust that many friends and churches will join in and swell the total till all our indebtedness may be paid.

We are glad Uncle Millard gives us a nice Christmas poem—"Christmas Morn—1910." Hope all the children will read and it would be nice if many would memorize these beautiful verses. Thank Uncle Millard. May you have many happy Christmas seasons in health, strength and happiness.

The following donations have been received:

Bro. S. T Moffitt, Ramseur, N. C., 10 gals. syrup.

Third Christian Church and Friends, Norfolk, Va., 1 bbl. hats, 1 bbl. groceries, 1 bag Irish potatoes, 1 large box boys' suits, cloth, shoes, toys, etc.

Mrs. Megina Supplee's Sunday school class of boys, Conshohocken, Pa., $3.00 for Christmas treat for children.

Uncle Dan and Aunt Lula Long, Graham, N. C., $2.00. Sent with the Conshohocken $3.00 (all sent in by Uncle Dan).

Bro. Moffitt's gift of home-made syrup pleases the children and they enjoy it.

The Third Christian Church, Norfolk, Va. by Bro. S. M. Smith has run right up with our big Raleigh Box of last week—these two gifts give us quite a little family store-house; and in additional Norfolk sends us $26.91. We are so thankful for all these gifts

The gift from Mrs. Supplee's class of boys, $3.00, and Uncle Dan and Aunt Lula's $2.00 will add greatly to the happiness of our Orphanage family Christmas and the children thank you heartily.

With multiplied appreciation for all these kind acts and liberal gifts, we thank and praise you all.

Sincerely in service,
Uncle Jim.

Dear Uncle Jim:

In a letter from Mrs. Regina Supplee, of Conshohocken, Pa., I find three dollars for the Christian Ohphanage, and these words from her pen: "My class of boys, who are sending it request that it be used to help give the children a merry Christmas." To this $3.00 your Uncle Dan adds one dollar, and for his wife, your Aunt Loula, one dollar, making five dollars in all, to be used in the way Uncle Jim and his wife may think is wisest and best for the orphans. Divinest blessings on you and those committed to your care and guidance. Uncle Dan.

Dec. 10th, 1910.

Thank you, Uncle Dan, for the above gifts. This will add much to our happy Christmas.

Dear Children:

As Christmas will soon be here, I send a little Christmas poem for the "Corner" which I hope you will read and enjoy. I also wish you all a "Merry Christmas" and a "Happy New Year."

Lovingly,
Uncle Millard.

Portland, Mich.

CHRISTMAS MORN—1910.

By Uncle Millard.

We hail thee, Christmas morning,
Blest day of joy to all!
And at thy cheerful dawning,
Sweet memories recall.

Memories of a Savior,
Who, born in Bethlehem,
Is named our "Elder Brother,"
"Redeemer, "Lord" and "Friend."

Back to the lowly manger,
Where He, the Christ was born,
To greet the Heav'n-sent stranger,
Our thoughts on wings are borne.

We seem to hear the voices
Of angels, as they sing,
"Hosanna in the highest,
Hosanna to our King!"

Of "Peace," too, they are singing,
And of "Good will to men;"
May we, with its true meaning,
Take up the glad refrain.

And joining in the Anthem,
May we, as with **one voice,**
In harmony ascending,
Make Heaven itself rejoice!

Portland, Mich.

ROBIN RED BREAST.

Oh, pretty little bird, why don't you talk to me?
If you only could how happy I would be.
Now don't fly away, I'll not do you any harm,

But will treat you kindly—so don't be alarmed.

Flowers blooming in our yard are a pretty sight,
Come and taste their sweetness from your dizzy height;
My heart, in your absence, is going pit-a-pat,
And I'm saying all the while, sweet bird, Come back—Come back!

Almira Jane Roberts, 10 yrs. old
Portland, Mich.

Glad to have you write in verse, Almira, and may you write many verses for good in life.

Boykins, Va., Dec. 12, 1910.

Dear Uncle Jim:

We want to join the band and get ready for new year's day, for we want to help the orphans some. We are looking for old Santa and we hope the cousins are also. Enclosed find twenty-five cents; dime for each of us. Hoping you and the cousins a merry Xmas, we remain,

Your little nephews,
Corwall and Ralph Barnes.

Thank you, Corwall and Ralph; hope you will write often. Our boys and girls are looking forward with much pleasure for Santa.

Hobson, Va., Dec. 2, 1910.

Dear Uncle Jim:

I hope you and the cousins are well. As I am in a hurry I have no time to waste, my writing is not very good. Tell the cousins to write to me and tell me something sometime. It is night and I will stop writing. I hope you and the little cousins much love and many happy wishes and a merry Christmas; and tell the little cousins to write to me sometime. I think they might.

Yours truly,
Janice Fulgham.

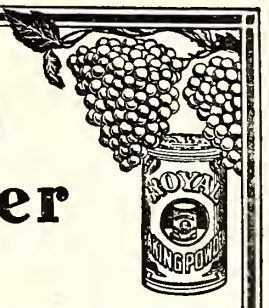
Thank you, Janice; possibly the little ones will give you a letter soon. Write often.

Dendron, Va., Dec. 6, 1910.

Dear Uncle Jim:

I want to join your band of cousins. I am ten years old, and I will be eleven the fourth of February. My teacher's name is Miss Mary Boyd. We have five teachers and one music teacher, and I take music lessons and her name is Miss Lizzie Higgins, and I can play right well. I had a nice time Thanksgiving, and I hope you had a nice time too. I am in the third grade, and I am glad that it is nearly Christmas, and I hope Santa Claus will bring me lots of pretty things. I have two little brothers; one is five years old and the other one is three years old. My desk mate is Edna Atkinson.

ROYAL
Baking Powder



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With much love to you and the cousins.

From your niece,
Nancy Elizabeth Barrett.

Glad you are doing so well in school, Nancy. Study hard, and you will learn fast.

DIED.

Arnold.

James Edwin Arnold, son of William Edward and Elizabeth Arnold, was born in Nansemond Co., Va., November 9, 1841, and died December 10, 1910, at his home in Portsmouth, Va., aged 69 years and 28 days. He was for several years a member of Oakland Christian Church. He had been greatly afflicted, for many years, with cancer of the throat. He died trusting in Jesus. He leaves a wife, three children and one sister, Mrs. Maggie Phifer, of Exit, Va. The funeral services were conducted at Oakland Church, by the pastor, and his body laid to rest in the cemetery near the church. Peace to his ashes. I. W. Johnson.

Wellons.

Mrs. Janie Wellons was born in Camden, N. J., in 1872. She was the daughter of Capt. T. and Mrs. Maggie Phifer. On May 4, 1892, she was married to Mr. J. . Wellons of Exit, Va. Sister Wellons had been a true, faithful member of Oakland church for several years. She was deeply pious, and delighted in the worship of the sanctuary. She departed this life November 28, 1910, after an illness of several weeks. She was submissive to the Father's will. She leaves to mourn their loss a devoted husband, four children and her aged mother. She will be greatly missed in her home, and in the church. May the Lord bless and comfort the bereaved family, and keep them in the way of eternal life. Funeral services at Oakland church conducted by the writer. I. W. Johnson.

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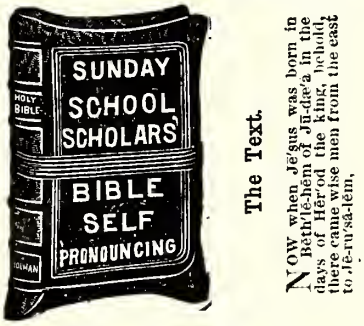

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THE CHRISTIAN SUN,
ELON COLLEGE, N. C.

THE INSTITUTIONAL HISTORY OF THE CHRISTIAN CHURCH. IN SEVEN CHAPTERS. BY W. E. McCLENNY, PH. B.

II. Home Missions.

The study of the growth and development of the Mission idea in the Christian Church, South, is very interesting. It began with the birth of the dnomination, for before the church was thoroughly organized the fathers had commenced to send out missionaries in the home field. Soon its youthful growth and development were retarded, and almost stopped as we will se from the history of our denomination; but during the last three decades the work has taken on new life, and it is now accomplishing great things for us as a dnomination. Let us take a retrospective view.

The first mention of Home Mission work that we have been able to find was at the Conference at Manakintown, on the historic James River in Powhatan County, Virginia, on Dec. 25th, 1793. Rev. James O'Kelley in his "Apology" tells us that the people below were very anxious to become acquainted with the principles for which the seceders were contending, and that a comittee was appointed to go and instruct the people privately, and by public discussions, and then to take the sense of the people to see if they were willing to accept the principles of the new church. He says this was done, and in a few weeks more than a thousand people joined the then new denomination.

The region referred to as below is most likely the same as that now occupied by the Eastern Virginia Christian Conference. This was the year before the Christian Church was thoroughly organized, and so from this we get an idea that the early pioneers were alive to the situation, and improved their opportunities.

When the Christian Church was organized on Aggust 4th 1794, every thing was most opportune for Home Mission work. The entire country was stirred over the different kinds of government that were being advocated, and the Republican party was most numerous in Virginia, and as the Christian Church advocated the same kind of government for the church that the people did for the state, it was a wonderful help to the early Christian preachers in their home mission efforts. The people of the South naturally loved the principles advocated by our forefathers, and flocked to her standards. In the short space of fourteen years the Christian Church had spread der borders from Philadelphia to Pittsburg, Pennsylvania, thence down the Ohio river, down the Mississippi river to a pint about due west from the southern Georgia line, thence along that line to the Atlantic Ocean, and thence up the coast to Philadelphia. Rev. William Guirey, who was one of the best informed men of the denomination at that time, 1808, says that he had labored in all the above region and from the best information he could gather there were twenty thousand members south of the Potomac, and east of the Mississippi river. There were members and churches in every state and territory mentioned, and in some sections they were quite numerous.

The Christian Churches in Philadelphia, we are told, were founded through and by the efforts of the brethren in Virginia in 1807, and they were only separated from them by a difference in language, the Pennsylvania church members speaking the German language. Up to the year 1808 the records of the denomination show that the growth of the new church had been most wonderful, perhaps it had not been equalled by any people up to this time.

Before 1809 all the Christian ministers had preached the principles of the church, and had held up her only creed--the Bible, each member was reconciled to his brethern, and they had not let the individuality of the leaders appear. The ministers spent their time trying to spread the gospel of Jesus, and point men to the Lamb of God that taketh away the sin of the world.

Before April, 1809, a Christian Church of seventeen members had been organized in Shenandoah County, Virginia, and by 1811 one was organized in Fredericksburg, Virginia by Rev. William Guirey.

During these years there were ministers like Rev. James O'Kelly who built his church, known by his name in Chatham County, North Carolina, Rev. William Glendenning, who built the first Christian Church in Raleigh, North Carolina and called it Bethel, and Rev. Francis Williamson who perhaps built the first Christian church in Hertford County, North Carolina, and preached there himself, while Rev. Burwell Barnett had built Barrett's Meeting House in Southhampton County, Virginia, and was organizing the church at Spring Hill, Sussex County, Virginia. Then there were men like Ogden and Howe who were put out on the frontier of Kentucky and Tennessee, preaching a free gospel and gathering the people into the great fold. T. Hays was preaching in South Carolina, while Rev. William Guirey and others were preaching and organizing churches in the backwoods of Georgia and Alabama. Rev. Rice Haggard was traveling and preaching in large sections of Kentucky and Ohio and as far south as the mountains of Alabama. He had as many as twenty-five congregations in his field in 1831.

While men in North Carolina like Rev. Abel Olive were organizing churches and preaching the principles of the Christian Church with so much zeal a goodly number of Baptists who did not believe in, nor favor, close communion came over to the Christians. Those we have just mentioned are only a few instances of men who consecrated their talents, their time, and last but not least, their means to the cause of home missions in the early Christian Church. Many of these North Carolina and Virginia preachers moved to the West and carried the principles of the church with them, and soon conferences were organized before the savage war whoop had ceased to ring through the forests. The account of the General Meeting of 1809 shows that there was a large scope of territory represented, as men from near Washing, D. C. to South Carolina were in that body, and that powerful and efficient home mission work had been done.

The next year, 1810, at the General Meeting at Pine Stake, Orange County, Virgina home missions received a stunning blow from which it barely recovered in fifty years. At that meeting the denomination divided, as we have seen, and went to disputing one with another, and as Christ said "a house divided against itself cannot stand," so the Christian Church divided could not withstand the fiery darts of evil. Before 1809 it appears that everything was in harmony and union. This year a union with Christians in New England was effected, and different opinions began to be seen concerning the methods of administering the ordinances of the church, and other theological questions. When this state of affairs was reached the other denominations around began to misrepresent the position of the new church, and it was not long before there was almost total confusion in the ranks of the once quiet and hard-working body of Christians. The leaders each wanted to have his own way in non-essentials, and were not willing to yield to each other for the sake of peace. One division was followed by another, and all the enterprisees of the church began to languish, and soon the weak churches began to die, and the territory of the Christians began to shrink.

In the account of the General Meeting of 1811 there is no mention made of any of the enterprises of the church that conduce to its health and growth. Home missions were not touched; foreign missions were not thought of.

For some time before this the Christian ministers had endeavored to get all denominations to unite on the broad plat-

form with the Bible as their creed, and had paid little attention to organizing churches. When they found this could not be accomplished they changed their tactics, and went hither and thither holding comp meetings and revivals, but when the people were converted and baptized they were not organized into churches, and they either joined some other denomination or went back to the world.

The record that we have of the Eastern Virginia Christian Confernce for 1819 is blank on all the subjects mentioned above, and more, there was very little plan, order or system to the conference. However some provision was made to have regular preaching at the churches. Home missions were not touched in the seventh session of the same conference.

From 1812 to 1844 there was lack of leaders and we may say that comparatively little was done in the field of home missions by the Cehristians. In 1820 Rev. Nelson Millar says his circuit lay from Petersburg to Norfolk, Virginia, and it had thirteen churches, but they had but few ministers. During a part of this time the Christians in some localities seemed to be in union with the Christians in the North and West, and in other localities they were standing alone. As a denomination during these years we could not hold our own. The North Carolina and Virginia Conference made a step forward in 1833 when they proposed to begin the publication of a church newspaper, but their early minutes have nothing to say about either home or foreign missions.

By 1847 the Christians in Eastern Virginia had caught the mission spirit, and we find that several new churches were being organized. Among these we mention Bethlehem, Nansemond County Virginia, Berkley, Virginia, and a prosperous mission in Gates County, North Carolina. About 1849 a church was organized in Newbern, North Carolina, and in 1848 mission work was begun in Kinston, North Carolina. In the early fifties there were many evangelists in the field and thousands were converted each year and new Christian Churches were being organized in destitute places, and every thing looked brighter for the future

In 1850 there was a closer union formed with the Northern and the Western Christians at the General Christian Convention, but this was broken off entirely at the Convention of 1854 on account of the question of slavery.

In 1852 the Christians in the South first began to do foreign mission work, by ordaining Isaac Scott, colored, in Raleigh, North Carolina, as a foreign missionary for work in Liberia, Africa, on August 29th. The ordaining Presbytery consisted of Dr. J. R. Hinton, Rev. Henry B. Hayes, and Rev. Isaac N. Walter, of Ohio. His Excellency, Governor Reed, was present on this occasion.

In 1858 at the Southern Christian Convention, in session at Cypress Chapel, in Nansemond County, Virginia, the Southern Home Missionary Society was planned for by Rev. Alfred Iseley and Rev. M. B. Barrett; this being the first ever connected with the Southern General Convention. This had fifty members at one dollar per year and thirty-five life members at ten dollars.

The Christians South had scarcely rallied around the common standard, The Christian Sun, carried by the standard bearer, Dr. W. B. Wellons. After close of the Civil War, before they were at work in the Home Mission Department, and were doing more efficient work than had ever been done before. New churches were organized, old ones were revived and repaired, and Sunday schools were started under bush shelters in isolated places.

By 1879 most of the conferences in the South had Home Mission Departments, and more, they were doing something in their line, some even showing that they were doing efficient work for those times, and the Annual shows that there was a lack of ministers even at that time.

In 1887 the Eastern Virginia Conference had a Home Mission Department, a minister had been appointed at the conference at Liberty Spring in the year 1881, who devoted a part of his time to this work, and in that year Rev. R. A Hicks was commissioned by that body to write a History of Home Missions in the conference for the past ten years; 1877 to 1887, but the body recognized that not much had been done, for they limited him to fifteen pages of foolscap paper for his history. This work was done, and two thousand copies were printed for gratuitous distribution. In 1887 the Eastern Virginia Conference appointed a general agent to look after the Department of Home Missions, and he was also to be the chairman of the committee of religious literature.

Abouth that time many of the churches began to make special offerings for Home Missions, and sometimes strong churches would help to build a new one in a new place. Soon the different conferences began to raise a Home Mission Fund each year, and this has increased in volume all the time. At the C. M. A. session of the General Convention of the Christian Church South in 1892 the Christian Missionary Association was launched. This organization is composed of members who pay so much per year ($10.00 for men, $5.00 for ladies) which fund is used for the purpose of spreading the principles of the Christian Church. This has done very efficient work, especially in entering the cities. Many of our city churches have been started and materially helped by the Christian Missionary Association; while a large section in the mountains in Virginia has been developed through this agency. It is almost impossible to tell the good this organization has accomplished. At its organization all the Christian Churches in the South were members of one association, but recently, owing to the inconvenience to the distant members, it has been decided that there shall be several of these Missionary Associations, so that all may have the opportunity to attend.

While all these have been organized, the conferences are still raising their Home Mission Funds, and expending them to the best advantage posible, and it has had a wonderful effect upon the denomination for to-day we are more alive than we have ever been before, and while we may not be doing our duty as a church, yet we are keeping pace with the other denominations around us and the future looms up brightly before us.

In the past few years the Sunday schools in the South have commenced to raise a Mission Fund, which is under the control of the conference in which the church is located.

The fields are white, and what we need now is more men, with more religion, more money with which to support them, and more loyalty among the laity to their church and to their God, and success is ours.

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Dec. 12, 1910,

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REMEMBER GOD IN YOUR WILL.

Mr. James Cooper Stedman who died in Fayetteville last week left $500.00 to the Thompson Orphanage at Charlotte and $500.00 to the Methodist Orphanage at Raleigh. It should be the rule rather than the exception for men to remember God in their wills. The man who leaves those dependent upon us but a privilege then to remember those beyond our roof who need the help that we can supply. Of all the friends there is one Friend who sticketh closer than a brother and who is a present help in every time of need It is to Him we owe gratitude for the measure of material blessing which has come to us and while we cannot give directly to Him of our substance "He has told us that "inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

In making our last will and testament we should not forget this Friend that remembered His poor. The bestowal of gifts to educational institutions for endowment, scholarships or material equipment; to missions, to the Bible cause, to all kinds of Church and philanthropic work and to our Childrens Home will be giving to Him and we hope our people of large means and of small means in making their wills may remember in some measure the poor whom God has placed among us. We recall more than one man, rich in this world's goods, because God had permitted prosperity to come to them, leave all their estate to profligate children who were through the indulgence of their parents unfitted to husband and care for it. And yet not a penny did they bequeath to an orphan or any worthy charity.

If we really love Jesus we should not disinherit Him when we make our wills. Think on these things brethren and when you make ready to dispose of your estate don't forget that He really has a claim on it of not less than ten per cent. The orphans need bread, the poor pagans the br ad of life and you can help to carry gladness and salvation to these after you are dead by remembering God's poor in your will.—Editor Blair in N. C. Christian Advocate.

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SCRIPTURE PICTURE CARDS—For beginners 3 to 6 years of age. Lithograph colored picture cards, 2¾ x 4 inches, with lesson on back. Uniform with Picture Chart. One set, 2½c per quarter, containing one card for each Sunday in the quarter; 10c per year.

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DENTIST,
Foster Building, - - Burlington, N. C.

—We regret to learn that Bro. Carl B. Riddle, Bonlee, N. C., a candidate for the ministry, and a young man of promise, from the Western N. C. Conference has been in the hospital since Oct. 21st. He is, we are glad to say, improved now, and is at home again.

—Rev. P. H. Fleming, D. D., Burlington, N. C., preached an interesting and helpful sermon from the Elon College pulpit last Sunday. His theme was "The Scholar in Search of Truth". The text was from Exodus 3: 3 "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt." The three fields of knowledge especially emphasized by the speaker were. 1 The Realm of Nature. 2. The Realm of Mind 3. The Realm of the Supernatural.

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CHRISTIAN UNION.

By Rev. D. E. Millard, D. D.

The subject of Christian Union, or Unity has been a fruitful topic of discussion in the religious world for a long period of time. But, until within a comparatively few years, no practical results, tending to the unifying of the Christian world, have followed from these discussions.

Prejudice, selfishness and false-pride, perhaps, are in large measure chargeable with this failure of results. These, however, are fast losing their hold on the minds of Christian people everywhere. A new era has dawned. Christians of every name are working together throughout the civilized world, as never before—making faith in, and loyalty to Christ, the only condition or test of fellowship. As Bishop Fallows once said, at a Convention of Christian Endeavorers: "The great trend of the age is toward Unity. Races are seeking affinities. Nations are consolidating. Churches of the same faith are coming together." But, he adds, "we must make a fundamental distinction between Christian Unity and Church Unity. Church Unity is the oneness of membership in a visible church. Christian Unity is the oneness of believers in Christ. There may be Christian Unity where there is no Church Unity. And there may be Church Unity where no true Christian Unity prevails. Christian Unity is not therefore uniformity. Either in the human statement of doctrines, or in modes of worship. It does not imply an outward organization to which all Christians must belong."

Now, while I am not disposed to question the truth of the bishop's statement as given in the last sentence quoted, I am persuaded that the tendency of Christian Unity is toward Church Unity; and in the tendencies of the age, I see the approach of the day when there shall be but one fold and one Shepherd. In proof of this witness the results of such organizations as the Evangelical Alliance, the Young Men's Christian Association, the Young Peoples Society of Christian Endeavor. The Layman's Missionary Movement and other similar organizations for co-operative Christian work.

Bishop Fallows referring to the Society of Christian Endeavor says: "It is one of the most important agencies in producing Church Unity that Christendom has ever known. With its watchwords—"loyalty to the individual church" "loyalty to Jesus Christ" it is bringing together and binding together, as nothing else has done, the diverse branches into which the church has been divided."

And yet, on these watchwords for a basis the "Christians" have stood for more than a century past and here we stand today. Here let us stand, working in earnest and with charity, inspired by the conviction, that whatever may become of separate and distinct organizations, the Church of Christ will yet be one. When that day arrives our work as a separate religious body, will be accomplished—our mission will be fulfilled. Then the church, now scattered all over the face of the earth, united shall join in one grand chorus of Thanksgiving to which the angels shall respond, "One Lord, one Faith, one Baptism—One God and Father of us all, who is above us all, and in us all; to whom be glory dominion and majesty and blessing forever."

Portland, Mich.

CONSECRATED PURPOSE.

When one is mastered by a purpose to do what he can for the Lord's cause he is certain to be enabled by the Lord to accomplish a work which will continue to be a greater blessing than that one had conceived of. What is needed by many members of churches is a consecrated purpose to do more for Christ's kingdom than they are now doing. There are poor people who might, if they would, give much more for the good work than they are presently giving. Here is an old story, yet it is just as forceful now as it ever was, if one will heed it. It had its origin in England, and, though somewhat long, I will quote it: "Mary Wallis was a domestic servant, and one night, as she walked home, the thought came to her, 'what if God could strengthen my hands, so that I could build Him a little chapel?' She was so possessed with the idea that she knelt down and vowed to devote her earnings to this object, keeping only enough for bare necessities. Her wages—it was a century ago—were $40 a year, but she was not discouraged. She got possession of a slaughter-house, and made it fit for use by the villagers on Sundays. At last she had saved $500, and then she started to build a chapel. She needed $100 more, and was in sore straits, when two strangers, who had heard of her noble self-sacrifice, gave her that sum to complete the chapel. It was opened by Rowland Hill, and was divinely blessed for many a year. Only a servant!" Yes, and she was a true servant of God. She did not make her poverty an excuse for not devoting to the Lord what she did possess. She had a purpose to give according to her ability. She purposed to deny herself for the sake of her Lord. She appreciated the fact that Christ had denied himself of very much for the sake of saving such ones as she was. She was not so selfish as to let her Saviour do all he could for her, and be unwilling to do anything for him. O, there are thousands in the churches who want Christ to save them, while they are unwilling to give anything or do anything for the salvation of others! How unworthy of salvation they are! Are we?

C. H. Wetherbe.

O'er Bethlehem's Hills.

O'er Bethlehem's hills there streamed a light
That glorified the still midnight.
O'er Bethlehem's hills rang out a song
Re-echoed by an angel throug.
That wondrous light, it still doth shine
In many a heart, and now in mine.
That glorious song, it still doth ring,
And make my heart rejoicing sing.

—Jessie Andrews in C. E. World.

—When the Christian Missionary Associations of all our Conferences that now have them shall have reached the mark already attained by the Association of the Eastern Va. Conference we will see something doing worth while in home mission work. And all may attain to this. The Association of the Eastern Va. Conference has been at work longer and has gradually increased its membership to 120. Their goal now is 200. These at $10.00 a year each mean something to our work. Read "Portsmouth Letter" this week. Bro. Harrell is president of this thriving Association and so realizes what he is writing about.

—Rev. J. A. Angel, Gallipolis, Ohio, writes Dec. 14, "I am well pleased with the Life of Rev. James O'Kelly by McClenny and think all our people ought to read this book."

MARRIED.

Raiford—Beaton.

At the residence of the bride's mother, near Winsdor, Va., Dec. 14, 1910, Mr. H. K. Raiford and Eula H Beaton. After the cermony they drove to the home of the groom in Southhampton County where they will reside. May their lives be long, happy and useful.

R. H. Peel.

Spivey—Bailey.

On the N. & W. train, No. 16, between Winsdor and Myrtle, Dec. 15, 1910, Mr. Arthur H. Spivey and Miss Leslie Bailey. The couple continued on the train enroute to Washington where they will spend a few days. Upon their return they will reside at the home of the groom near Isle of Wight Court House. They have the best wishes of many friends for a happy and useful life.

R. H. Peel.

Iseley—Jones.

At the residence of Mr. and Mrs. Luther Ross, Altamahaw, N. C., Nov. 30, 1910, Mr. Clyde Iseley and Miss Minnie Ola Jones. This was a very quiet and rather a surprise marriage as only a few friends knew of the plans of the young people. After hearty congratulations the bride and groom drove to the residence of the groom's father, Rev. A. F. Iseley, where they will reside for the present. Rev. Jas L. Foster, uncle of the groom, officiated. Mr. Iseley is a successful and substantial young farmer and the bride was a popular and favorite young lady of her community. May success and happi- attend their wedded lives.

J. L. F.

DIED.

Mrs. Callie McDaniel.

This estimable Christian lady died at the residence of Mr. Harden, who married her only daughter, Mamie. The remains were brought up from Raleigh, N. C., on Monday, Dec. 12. The funeral services took place from the Christian Church at New Providence, where she held her membership for thirty-five years.

For many years she lived with her parents, Mr. and Mrs. Wm. Turner, near Graham Normal College. Hundreds of students were cheered and aided by the kind words and helping hands of one whom they all called by the name of "Miss Callie" D. A. L.

Harden.

Inasmuch as it has pleased the Allwise Father to take from our midst Mrs. Emma A. Harden, a most faithful and beloved member, we desire to express to relatives and friends our sympathy, and our respect for the memory of the departed one. In submitting this tribute we humbly how to His will and resolve:

1st. That in the death of this member the Ladies' Aid Society of Graham Christian Church deeply feels the loss of one who at all times showed great and helpful interest in the Society.

2nd. That in humility and reverence to Him who doeth all things well, we say, "Thy will be done."

3rd. That these resolutions be spread upon the minutes of our Society, and that a copy be sent to the family of our sister, and copies be sent to the Christian Sun and The Gleaner for publication.

Mrs. J. N. H. Clendenin,
Mrs. Sallie F. Turner,
Miss Joanna Jones,
Committee.

Cockes.

At the home of Ottie J. Cockes, near New Lebanon Church, Surry, Va., Dec 7, 1910, Sister Lavina Ann Cockes, his mother, passed from earth to heaven, aged 72 years and 8 months, less five days. Sister Cockes was a woman of strong Christian character, a great believer in the principles of the Christian Church and reared four noble children to help sustain its cause. New Lebanon Church was largely the product of Sister Cockes and her husband's labor. Her husband having died 23 years ago, she was left to rear the three boys and one daughter, which she did with credit to herself and the community. She had not been real well for years,and some 18 years ago it was thought that she could not live, and in that time she helped to make her shroud and put it away, being ready at any time for the summons to come home About 10 years ago she saw more Christian light in that of sanctification and accepted the doctrine with more joy in her soul, and from that time till death she talked much sanctification and lived as did Enoch who walked with God. She was conscious of her kinship with God and was not ashamed to say that she knew that she was a child of the King. With these thoughts in her mind she selected her funeral text found in 2 Tim. 4 7-3, completing the order of service, and placed it away with the shroud. During all the later years of her life, tho' in feeble health she attended church very regularly, and was always in sympathy and prayer for her minister. Living with prayer on her lips and joy in her soul, she retired on the night of Dec. 6, as well as usual, and was found dead in bed next morning as tho asleep. The funeral was conducted by the writer, her pastor, and she was put away in the Cockes cemetery near her old home. She will be missed in the home, the church, and the community. There are left to mourn three sons, known as the "Cockes Boys," one daughter, Mrs. M. W. Butler, and a host of friends.

The Cockes family is noted for good music, and are often put into service wherever they go. The writer has often remarked that another family could not be found in the State of Virginia with three sons and one daughter who could do better service in church and community, in singing, looking after the sick and other church work than his family.

May the godly influence of our departed sister live and cause many souls to be saved in glory. C. C. Jones.

Snook.

The little son, Robert H., of Mr. and Mrs. P. M. Snook, of near Wakefield, Va. Age, fourteen months and eight days. The child had been sick but a short while. The writer conducted the burial service and the interment was in Wakefield cemetery. May the Lord bless the bereaved parents.

C. C. Jones.

Underwood.

Whereas it has pleased God in his infinite wisdom to remove from us our beloved sister, Mrs. Laura Underwood, and, Whereas the Ladies' Aid Society of the Sanford Christian Church wish to give some expression of our love and appreciation of her life; also to express the deep regret and sorrow caused us by the death of Sister Underwood who had lived among us for a number of years and was a member of our Society: therefore, be it resolved:

First that in the death of Sister Underwood our Society has lost one of its most faithful and loyal members.

Scond, That we bow, yet sorrowing, to the will of our heavenly Father who is too wise to make mistakes.

Third, That a copy of these resolutions be sent to the bereaved family, a copy be recorded upon the minutes of our Society, also a copy sent to The Christian Sun, and the Sanford Express for publication.

Mrs. Minnie Kelly,
Miss Iva Woodell,
Miss Hattie Way,
Committee.

Bradshaw.

Elmer Bradshaw, son of Mr. and Mrs. Marcus Bradshaw, died at the home of his parents, near Chuckatuck, Va., November 30, 1910, at the age of 11 years. He died suddenly, soon after dressing himself early in the morning His death was due to heart disease. The funeral services were conducted by the writer, at Oakland church, and his body laid to rest in the church cemetery. May the Lord bless and comfort the bereaved faminly.

I. W. Johnson.